

INQUIRY
CONCERNING
THE SITE
OF
ANCIENT PALIBOTHTHA,
CONJECTURED
TO LIE WITHIN THE LIMITS
OF THE
MODERN DISTRICT OF BHAUGULPOOR,
ACCORDING TO
RESEARCHES MADE ON THE SPOT
IN
1811 AND 1812.

BY WILLIAM FRANCKLIN,

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If the several facts which I have drawn together, blend themselves without constraint into a consistent and natural system, it is surely no weak argument in favour of the truth, or at least of the probability of my opinion.—*Gibbon's Dissertation on the Man with the Iron Mask. Lord Sheffield's Life of Gibbon, Vol. II. 4to.*

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TO
MAJOR GENERAL WILLIAM PALMER,
OF THE
HONOURABLE EAST-INDIA COMPANY'S BENGAL
MILITARY ESTABLISHMENT,

AND FORMERLY
AMBASSADOUR FROM THE BENGAL GOVERNMENT TO THE
MAHRATTA STATES IN THE NORTH AND
WEST OF INDIA ;

THE FOLLOWING
E S S A Y

IS INSCRIBED,
AS A TRIBUTE OF GRATITUDE, INSPIRED BY THE RECOLLECTION OF A
LONG AND UNINTERRUPTED FRIENDSHIP OF THIRTY YEARS,

AND
AS A MARK OF RESPECT FOR HIS CLASSICAL TASTE, AND UNABATED
ZEAL FOR THE ADVANCEMENT OF
ORIENTAL LITERATURE,

BY
*HIS MOST OBEDIENT AND
AFFECTIONATE HUMBLE SERVANT,*

THE AUTHOR.

BHARUGULPOOR,
22d FEBRUARY, 1814.

P R E F A C E.

VARIOUS opinions have been given, and much discussion has taken place, in endeavouring to ascertain the site of the celebrated city of *Palibothra*, according to the best historians of Greece and Rome, the metropolis of the *Prasii* or *Prachi*; and the most learned men of modern times have, in a singular manner, assigned different places, in different parts of India, as the original site of this famous city.

In my exertions, therefore, to fix it at or near the modern town of *Bhaugulpoor*, within the district

now called the *Jungleterry*, I am sensible of the manifest disadvantages under which I labour, in offering an opinion, so contrary to that of some of the most eminent scholars of my own time, of men whose acquisitions in the mines of Eastern literature have justly entitled them to the esteem and applause of their countrymen at home; yet being perfectly satisfied in my own mind, a satisfaction derived from what I conceive to be abundant proofs in favour of my own hypothesis, collected from original sources in the Sanskrit language, and confirmed by the actual position of several places in and about the neighbourhood of modern *Bhaugulpoor*, I do not hesitate to give my ideas upon a subject, which I doubt not will be interesting to the learned world in general, and to those who have studied the history, or applied themselves to the antiquities of India in particular;

particular; leaving my allegations to be assented to or disproved, as the judgment of the majority, after a fair and candid investigation of the whole, shall determine.

In this discussion I am aware that some respectable names are against me; still I hope, in the course of it, to acquire the sanction of others, who may differ in opinion from the former. At all events, I commence with declaring, that the sole object which has elicited my present pursuit of a literary question of some importance to ancient history, is, by comparing evidence, to arrive at truth.

INQUIRY,

§c. §c.

ABOUT two thousand years before the birth of Christ, the Empire of *Hindustaun* comprised four rich and powerful kingdoms, together with many subordinate principalities. We are told in the *Puranas*, that these kingdoms, though virtually independent of each other, yet for several centuries acknowledged one supreme head, in the sovereign of the most potent of the four nations, with whom they all confederated for their mutual defence against foreign aggression, and under whose authority, in time of war, they consented to act. It appears that *Prachie*, or the eastern, which name was given to the modern provinces of *Bengal*, *Behar*, and part of *Oude*, was the most distinguished nation of *Hindustaun*; but whether

whether its king was considered as the supreme power of the empire, the evidence is not so satisfactory.

Baliaputra, which is named in Grecian story, was the metropolis of that kingdom. Such, at least, was the reasoning of Mr. Maurice, grounded upon testimonials obtained from the publications of the learned Major Wilford; but since then, the Major himself has had occasion to alter his opinion, and, instead of *Rajmehal*, has assigned the modern town of *Bhaugulpoor*, and its neighbourhood, for the site of this renowned city, the royal seat of the *Baliaputra Rajahs*, a dynasty named from their great founder and ancestor *Bali*. It was chiefly owing to the enquiries of this learned friend, that I first presumed to suppose, that the place I now reside at was the same with *Palibothra*; I hope to prove the fact in the course of the ensuing treatise, to the satisfaction of the curious.

According to Major Wilford (with whom to be associated is to be associated with learning itself), the original site of royal *Palibothra* was at or near the modern village of *Champanugur*, a place about four miles to the westward of the
modern

modern town of *Bhaugulpoor*, at the confluence of the *Errun Bhowah* river, the *Erranaboas* of the Greeks, which issuing from the neighbouring hills to the south-west, flows into the *Ganges* in the above vicinity. In the various discussions upon this important subject, great stress has been laid upon the situation of the place, and regard paid to the names of the rivers on which it stood ; the perplexity of succeeding investigation has been equally great in consequence.

The *Erranabous*, the *Jomanes*, and the *Cosi*, have respectively been assumed, both by ancient and modern writers, as the rivers near which the city of *Palibothra* stood. For this remarkable discrepancy of opinion how are we to account ? And in what manner can we reconcile such apparent contradictions, at a period so very remote, and where the means of research bearing decisive authority, are so far out of our reach ? I trust, however, that these, though apparently contradictory positions, may be reconciled, when we take a survey of the actual situation of *Bhaugulpoor* proper, of *Champa-nugur* and its neighbourhood, the course of the *Gogah Nullah*, and the position of modern *Colgong* and *Paturgota* ;

Paturgota ; all of them points materially and essentially connected with the discovery of the site of ancient *Palibothra*.

Baliaputra, or *Palibothra*, then, was on the spot now called *Champa-nigur*, or *Chumpaca Malini*, a large village about four miles to the westward of modern *Bhaugulpoor*. It was built by the patriarch *Bali*, a few generations after the flood. *Bali*, according to tradition, came from the west, attended by his sons *Ang*, *Bang*, and *Kali* ; they settled in Bengal under the name of *Baliputras*, or descendants of *Bali*.

Many instances occur in ancient history, of towns and cities bearing the name of the respective sovereigns, their founders ; Alexandria, Seleucia, Antioch, and a variety of other places, both in the east and west, sufficiently establish the assertion.

Bali at first called the town *Balini* or *Balina*, after his favourite grand-daughter ; it was subsequently denominated *Champaca*, which name it still retains, and was the metropolis of the *Baliaputras*.*

The

The metropolis of the *Baliaputra Rajahs* (thus designated by a derivative term) according to the Hindu authority of the Brighu *Sanghita*, a *Sanskrit* manuscript in the possession of Major Wilford, was built about one *yojun*, or four miles, west of the confluence of the rivers *Ganges* and *Erran Bhowah*, or *Erranoboas*, at or near the modern village of *Champa-nugur*.

Megasthenes, who travelled thither as the ambassador of *Seleucus Nicator*, says it extended eighty stadia in length, or ten miles English, and fifteen stadia in breadth, that is nearly two English miles.*

In a commentary on the *Dhuruni Kosa*, a *Sanskrit* lexicon, it is stated, that the celebrated *Jaya Singga*, sovereign of *Jayapur*, being desirous of making some inquiry about the famed metropolis of the *Baliaputras*, dispatched a messenger for the purpose of investigation to the town of *Champaca*, or *Champa-nugur*, the place of *Bhagdant*, or seat of worship of the sect called *Jains*. On the arrival of the messenger, he found that the city had been swallowed up by

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the inundations of the *Ganges*, together with several other places in the vicinity ; and that the western extremity of the city was four or five miles from *Bhagdant*, near *Champaca*.

Now if *Bhagdant* be what is at present called *Vasu Paduka*, or the place of worship called *Basoo Pujah*, to which devotees of the *Jain* sect annually perform pilgrimage, it appears to me an incontrovertible proof, that on this spot, and no other, stood the famous city of *Palibothra*.

The distance from *Champa-nugur*, at the conflux of the *Errun Bhowah* and *Ganges*, to the modern town of *Bhaugulpoor*, is exactly four miles ; and in that position is placed its western extremity. Eastward, it extended to *Cooroo Chutter*, near the *Gogah Nullah*, a place ten miles distant from *Bhaugulpoor* : this position gives us, in point of distance, the eighty stadia of the Greek authors, in a manner remarkably exact. The same author of the *Dhuruni Cosa* further adds, that on the retreat of the river *Ganges* from the spot on which *Palibothra* formerly stood, the place was again filled with earth, and upon its site new villages arose, among which the modern *Champa-nugur*, still retaining in
the

the name its relation to antiquity, and in the modern appellation we may fairly recognise and sustain the identity of *Bhaugulpoor* with the *Palibothra* of Greek history, the capital of the *Baliaputra* dynasty, the descendants of *Bali*.

Megasthenes, as cited by *Eliau*, says, that near the metropolis *Palibothra* there was a place called *Latagé*, or *Lata Gaunh*, where the emperor, who was fond of animals, was accustomed to distribute a daily allowance of provisions to droves of monkeys, which abounded in that neighbourhood. These animals are to be found equally all over Hindostan, and are alike in all places objects of veneration to the natives. In many places they are almost worshipped: so sacred are they held, that the individual whose hand would violate their sanctity, would in all probability pay the forfeit of the insult with his life.

At the present moment, this village, called *Lata Gaunh*, stated to have been a country seat of the emperors, near the city of *Balini*, or *Baliaputra*, which was also named *Crishna Lata*, or *Crishna's Creeper*, from a beautiful yellow flower, is still to be found in the neighbourhood of *Bhaugulpoor*,

about seven miles to the south-east of the town, at a small distance from the road-side, and is called *Lata Gong*. The vicinity abounds with many odoriferous plants and flowers, among which flourishes the yellow creeper: together, they render it one of the pleasantest situations of residence in Hindostan. Indeed, those only who have visited the neighbourhood of *Bhaugulpoor*, can duly appreciate the beauties of this charming spot.

The coincidence of *Megasthenes*, as preserved by the testimony of *Eliau*, with the statement of the author of the *Dhuruni Cosa*, is no less surprising, than it is interesting and convincing, in proof of the identity of the site of this famous and long-sought city.

I now proceed to a still stronger, and, in my opinion, more convincing testimony, by means of collateral evidence:—the still existing towers at *Vasu Paduka*, and the remarkable plate or tablet deposited at that place, and which, if the reading of the date be correct, was constructed upwards of two thousand three hundred years ago.

PADUKA.

Three miles west of *Bhaugulpoor*, and one from *Champagnur*, or *Champaca Malini*, are to be seen two round towers of brick, situated within a brick enclosure. This place is denominated *Vasu Paduka*, or the Footsteps of *Vasu*, the twelfth of the four and twenty *Jains*,* worshipped by the sect of *Jain*. Ceremonies are annually performed at this place in the month of February, in honour of *Vasu*, and are termed *Vasu Poojah*.† This personage must not be confounded with *Vishnu*, or the Preserving Power, worshipped by the other sect of *Hindoos*, but is peculiar to the *Jains*, whose worship and opinions differ greatly from those of the other tribes and sects throughout the Peninsula of *India*.‡

Formerly

* See Appendix, No III.

† See Asiatic Researches, Vol. IX,

‡ It has occurred to me, during the course of the present discussion, that the worship of the *Jains*, their manners, customs, and tenets, strongly resemble

Formerly there was deposited, and constantly kept in one of the towers, a tablet of black stone or coarse marble, on which is an inscription in the *Deva Nagari* character, of some length. On the upper part of the stone, as may be seen in Plate I, is the representation of two feet (*Paduka*) carved in bas relief, which are intended to designate the divinity who is worshipped at that place under the appellation of *Vasu*.

This stone tablet has for several years been kept at the neighbouring village of *Champa-nugur*, under the charge of a *Pundit*, who has a stipend assigned him by the Court of *Jayapoor* for that purpose. It is always brought to the Round Towers, at the annual *Poojah*, and after the ceremonies are finished, is carried back to the *Pundit's* house.

In the beginning of 1812 I visited the spot, accompanied by a gentleman. On our arrival at the towers, we found the
. stone

the doctrine and worship of the ancient *Brachmans* of *India*, as described by *Arrian* and other Greek authors; I have, therefore, taken some pains in the discussion of that subject, which I hope to offer to the public at no distant period.

stone tablet, which had been brought thither for our inspection from *Champa-nugur*, the ancient *Balini*. It was covered with oil, and fresh flowers had recently been strewed upon the impression of the feet, to which all the spectators made profound reverence.

The *Pundit* said, that according to tradition, the *Paduka* had been worshipped for more than two thousand years past, at which period the worship of the *Jain Dhurmeans* was universal over *India*, and was especially cultivated at *Baliaputra*, or *Palibothra*, whilst that city flourished.

The *Jayapoor* sovereigns, who are of the *Jain* sect, have the charge of this temple of *Vasu Paduka*: they furnish the means of keeping the place in repair, and defray the expenses of the *Pundits* at the annual *Poojah* in February, on which occasion pilgrims assemble in great numbers from many parts of *India*.

The stone containing the inscription is of the species called hornblende, soft, and capable of a very high polish.

The height of the Round Towers is thirty feet; their breadth seventeen feet.

The following is a literal translation of the inscription on the tablet deposited at *Vasu Paduka*, near *Bhaugulpoor*.*

INVOCATION.

“ *Sri Lakshmi!* Venerated by all mankind! The most
 “ perfect *Devatah*; *Basoo Poojah*, venerated by deities. In
 “ honour of *Vasu Paduka* this building is erected.

“ Prosperity! Salutation to *Lakshmi!* the Auspicious!
 “ the Protectress of the rising Moon of Happiness! *Maha*
 “ *Deva* is Lord of all creation. Year of the *Saka 2559*
 “ (*Judishthir†*), year of *Samvatsara* called *Dhatree*, in the
 “ month of *Aghun*, 2nd of *Shookul Putah* of the moon, on
 “ Saturday, at the close of night.

“ *Lakshmi*

* A plate, containing a view of these towers, is to be seen in Lord Valentia's Travels; but his Lordship does not attach any antiquity either to the place or the towers, nor does it appear that he had heard any thing of the inscription deposited within. See *Lord Valentia's Travels*, Vol. I.—See Appendix, No. IV. and V. for View of the Towers and Inscription on the *Paduka*.

† Appendix, No. VI.

“ *Lakshmi* is Mistress of all Knowledge ! the most excel-
 “ lent of all Divinities ! their Patroness ! and to *Koondah*,
 “ *Koondah Bhuttarick*, or Chief,—and from his descendants
 “ to *Sree Coomad Chandoo Bhuttarick*, and his descendants
 “ and representative, *Sree Dhurum Chund*, by whose advice,
 “ inhabitant of the fair city of *Jayapoor*, descendant of
 “ *Bhajeir War, Goter*, Be it known ! that *Sungwhee Siree*
 “ *Kosal, Sungvin Siree Sonaree*, their son *Sungree Siree*
 “ *Dhata*, and his wife *Sungvin Siree Surjaice*, conjointly at
 “ *Champa-nugur* founded this *Vasu Poojah*, with the *Cullus*
 “ of the building (place of worship), built agreeably to esta-
 “ blished custom and worthy of the dignity due !!!

“ Let learning and increase of dignity *be upon all the*
 “ *Jain Dhurmean !*

“ *Æra Judishter 2559.*”

(True Translation from the Persian.)

(Signed) W. FRANCKLIN.

On the 21st December 1812, I visited the village of
Champa-nugur, for the purpose of inspecting the position of
 the two rivers, the *Errun Bhowah* and the *Ganges*, and

pitched my tents near a neighbouring village, called *Dhurm-gunj*, on the banks of the *Erran Bhowah*. This river is here called by the natives *Chundun*, or *Chundra-wattee*; but as you advance towards its source, in a direction due south, extending to the vicinity of *Deo-ghur*, it bears the appellation of *Erran Bhowah*, that is, springing from the forest or jungle; a circumstance characteristic of it, as may be seen in the map prefixed. It forks out into two branches; the intermediate space forming a *Do-āba*, or Mesopotamia, is about five miles in circumference, and one to one and a half in breadth, until the united streams are joined to the *Ganges* at *Champangur*, two miles to the north of *Dhurm-gunj*. The appearance of this river, during the dry season, certainly bears no evidence of superior breadth, when compared with the larger rivers of *India*, but when swelled by the periodical rains of July and August, is sufficiently large to correspond with the alleged ^{*}magnitude of the Erranaboas of the Greeks, described as ‘*a river of the third magnitude in the Indies.*’*

At

* See Appendix, No. VI.

At *Champa-nugur* is the *Mohana*, or mouth, of the *Jamoon* or *Jumna* river, which flowing by *Bhaugulpoor Proper*, is terminated by its junction with the *Ganges*, in the neighbourhood of *Koorput*, a village formerly denominated in the *Puranas*, *Cooroo Chuttur*. The distance from *Champa-nugur* to this point being ten English miles, corresponds very exactly with the eighty stadia assigned by the Greek authors for the compass of *Palibothra Proper*.

From *Dhurm-gunj*, the name of which emphatically marks its affinity to the *Paduka*, as being the place of worship for the sect of *Jain Dhurmeans*, you have a full view of the Round Towers at the distance of a mile and a half to the north-east. And across the *Errun Bhowah*, to the south-west, a range of hills, adjoining to the Invalid *Tannah Kehrai*, are likewise to be seen; a circumstance not wholly to be overlooked in the present investigation of the site of *Palibothra*, as that city is expressly mentioned by several ancient authors, to have been situated in the neighbourhood of hills. A range of hills stretching southward are also in full view. It is, moreover, very remarkable, that neither

Patna nor *Allahabad*, both of which cities have been assigned for the site of *Palibothra*, have any hills whatever within many miles of them; whilst they form a discriminating and permanent feature in all parts of this neighbourhood. Though cities may perish and be swept away from the face of the earth, still the natural characteristics of a country always remain the same; and if we admit, that the peculiar characteristics and localities of the *Troad* still remain to attest the accuracy of *Homer's* geography and the site of ancient *Troy*, which is now generally acknowledged by the learned in Europe, why may we not, without the charge of presumption, reckoning upon the existing localities of this neighbourhood, venture to fix it as the true site of this renowned city?

The following account of the origin of the *Errun Bhowah*, or *Chundra Vuttee*, called in modern times *Chundun*, which runs south of *Bhaugulpore*, and is joined to the *Ganges* with the *Champa-nugur Nullah* to the west of that place, is extracted from the *Ootur Purana*,* where it is related in form of a

DIALOGUE

* See Appendix, No. V.

DIALOGUE

Between a Spiritual Preceptor and his Disciple.

Disciple.—" You have informed me, O *Brahman* ! that
 " *Balipootra*, Chief of Mortals, reigned at *Champa-nugur*,
 " and that the river *Errun Bhowah*, which flows from the
 " southern point, is well known and of high reputation : But
 " how came it to be called *Chundra Vattee* ?"

The *Gooroo*, or Spiritual Preceptor, replied.—" Listen,
 " O fortunate youth ! Abstinent, and of pure discourse, out
 " of friendship towards the world you have asked these ques-
 " tions. O well disposed ! by hearkening to this detail you
 " will be purified from all sin ; listen then, and I will relate
 " the whole.—To the north of the *Ganges* there is a place,
 " called *Buttee Pooree*, where appeared the *Avatar Dharma*
 " *Nathu*, *Maha Purboo*, greatest of Divinities. He is
 " *Iswara*. One day, going towards *Pumpa Pooree*,* he beheld
 " on

* By *Pumpa Pooree*, or *Paloo Gong*, is meant the place of worship called
Bhyjoo Nath, near *Deo-ghur*, about seventy miles south of *Bhaugulpoor*, from
 whence the *Chundun*, or *Errun Bhowah*, takes its rise.

“ on the road the river *Errun Bhowah*, which takes its rise
 “ near *Paloo Gong* or *Pumpa Pooree*; there he bathed him-
 “ self, and immediately after fell asleep.

“ The *Errun Bhowah*, by order of *Maha Deva*, assuming
 “ the form of a woman, approached *Dhurma Natha*; bowing
 “ respectfully her head, and having her hands joined together,
 “ she thus spoke. ‘ Adoration to *Bhagavan*! who is the
 “ Divinity *Sasook* and *Poorook*, the Beginning and the End,
 “ the Triple-formed, Unchangeable, Immortal, Divisible, and
 “ yet Indivisible; Three in One, and One in Three! who is
 “ the *Tumagoon* (*Maha Deva*), the *Satgon* (*Vishnu*), and
 “ the *Rajgoon* (*Brahma*).’

“ Thus did this ancient river praise the Divinity. The
 “ Divinity, well pleased, spoke thus to the river. ‘ Hence-
 “ forth, O river, thy name shall be called *Chundra Butlee*
 “ (bright as the moon), thy stream henceforth shall never be
 “ dried up, and its source shall be under ground.’ *Maha*
 “ *Purpoo Dhurma Natha* then returned thanks to God.”

The important connection which the elucidation of the
 date of the inscription at the *Vasu Paduka* bears, with regard

to the religion which obtained at *Palibothra*, is deserving, in my opinion, not only of the utmost circumspection in reasoning, but demands investigation the most minute and cautious; for if it can be proved, that the worship of the *Jains* obtained at *Palibothra*, previous to, or at the time of the expedition of Alexander the Great, I shall require no better support than the aid to be derived from comparative chronology, in demonstrating the precise era in which the tablet was deposited.

It will be found, that notwithstanding the high pretensions of the tablet or of the pillars to antiquity, the solution of these will not tend in any shape to weaken our faith in ancient history, either sacred or profane; but, on the contrary, serve to strengthen both. It does not ascend to the regions of fable, allegory, or romance; nor does it set all rational calculation at defiance, by enumerating the millions of ages ascribed to the *Hindoo* family, in their variously multiplied systems of chronology and antiquity.

The era of *Judishter*, which is conjectured to be that used in the tablet, though deemed by some to be fanciful, is,
in

in my opinion, a real one, and when compared with the *Grecian, Roman, Assyrian, Persian, and Christian* eras of similar standing, will be found to correspond in the following manner.

From the best chronological and geo-chronological works extant, we shall find that, by taking as a basis, that the year 4696 of the era of *Rajah Judishter* (being the same with that of the world), corresponds with the year 1596 of our Lord, according to the *Ayeeen Akberry*; it follows, that *Rajah Judishter* reigned B. C. 3100; that the date of the tablet is 2559 of *Judishter*, which was B. C. 541, whilst of the *Christian* era have elapsed 1812 years. The age of the tablet deposited, agreeably to this comparison of eras, will be 2353 years.* Now if we admit the date to be 2559 of *Rajah Judishter*, or 541 years before Christ, we shall find it to correspond,

* The calculation above exhibited was constructed from the *Ayeeen Akberry*, by my ingenious friend, Colonel Stuart, of the Bengal Establishment, a gentleman whose talents and acquirements in Oriental literature have been deservedly appreciated and applauded by the learned world.

correspond, in like manner, with the relative positions of the kingdoms of the world at that period.

AT ROME.

B. C. 541. *Tarquinius Superbus.*

AT ATHENS.

B. C. 547. *Pisistratus.*

IN PERSIA.

B. C. 547. *Darius the Mede, or Cyrus.*

N. B. In 538 B. C. *Babylon* was taken by *Cyrus* the Great, which event ended the *Assyrian Empire*, in the person of *Belshazzar*, the last of its kings.*

HOLY SCRIPTURE.

B. C. 537. Prophecy of *Daniel* concerning the *Messiah*,
of

* See the Geo-chronology of Aspern, illustrated by M. Wathier.

of which the date was about two hundred years before the birth of *Alexander the Great*.*

The following translation of an account of the antiquity of *Baliapootra*, extracted from the thirty-ninth section of the *Vayu Purana*, twenty-ninth section of *Huri Vunsa Purana*, first chapter, thirteenth section, of *Markunday Purana*, and from the *Ootur Purana*, will contribute to the illustration of this subject.†—"The nativity of *Brumah* was by celestial
"revelation : he is of divine essence. *Brumah* begat *Marich*,
" *Marich*

* Several gentlemen, eminently well acquainted with the Sanscrit language, and skilled in Hindoo antiquities, having entertained very strong doubts of the age which I have assigned to the *Paduka* at *Bhaugulpoor*, and the inscription found there, I think it my indispensable duty to remark, that I do not intend to vouch for its antiquity, although I attach much credit to it myself, and that I shall readily concede this point, should it hereafter prove to be modern. I do not, however, see (even if proved to be modern) how it can affect my general reasonings in favour of the site of *Palibothra*, which, I presume, I have elicited, exclusive of any proof derivable from the antiquity of the *Paduka*.

† See Appendix, No. II.

“ *Marich* begat *Cashiap*, *Cashiap* begat *Sooruj*, *Sooruj* begat
 “ *Chyttrah*, *Chyttrah* begat *Soorut*, *Soorut* begat *Soorsein*,
 “ *Soorsein* begat *Beecooch*, *Beecooch* begat *Oorcooch*, *Oor-*
 “ *cooch* begat *Debraje*, *Debraje* begat *Sooroorut*, *Sooroorut*
 “ begat *Bhooput*, *Bhooput* begat *Ballee*, *Ballee* begat *Baliu-*
 “ *pootra*, who was *Rajah* of *Aung-des*, for which reason he
 “ was called *Angeswar*. His name was famous in the world ;
 “ all other *Rajahs* were his tributaries ; the name of his
 “ capital was *Balini*, but was commonly called *Champah-*
 “ *pooree*,* the description of which is very particular. From
 “ east to west it was twelve *Yojun*, or forty-eight small *Coss*
 “ in length, and from north to south four and a half *Yojun*,
 “ or eighteen *Coss* in breadth. The city was situated on the
 “ south of the *Ganges*. Another river, which is named
 “ *Erran Bhowah*, because it proceeds from the forests, after
 “ flowing in a serpentine course, from a southern direction,
 “ falls

* The *Champa-nugar* of the present day, a village four miles west of *Bhaugulpoor*.

“ falls into the *Ganges*, on which account it is considered as
“ possessing very great sanctity, virtue, and auspicious effi-
“ cacy : this river is known by the name of *Chandun*. In the
“ midst of the city was a fort of beautiful construction, sur-
“ rounded by a ditch, deep and wide ; it was a place very
“ awful. Its length, from east to west, was five *Coss* ; its
“ breadth, from north to south, was two *Coss*. It had five
“ hundred and fifty-two turrets, all neatly laid with planks.
“ It had sixty-four gates. The door-cases were made of
“ strong metals, inlaid with pearls, precious stones, and
“ coral ; the workmanship was of infinite neatness. On the
“ north and east, the *Ganges* and *Jumoonah* rivers have their
“ confluence. The name of this place is *Cooroochuttur*.

“ There was a magnificent palace, the name of it was
“ *Gundluttah* ; * it was of beautiful architecture. Thither
“ the *Rajah* often resorted to perform his devotions to the
“ deity *Hanoomdn*.

“ There

* Seven miles east from *Bhaugulpoor*.

“ There was another palace, of which the name was
 “ *Kerdesthally*,* where the *Rajah* had his hall of audience :
 “ at that place the rivers *Ganges* and *Cosi* (*Kousiki*) had
 “ their confluence. *Kerdesthally* was in the midst of a beau-
 “ tiful garden, elegantly laid out in meadows, parterres, and
 “ fountains, and planted with odoriferous flowers, aromatic
 “ and balsamic plants and shrubs; beneath whose enchanting
 “ shades a great assemblage of birds, of various colours and
 “ plumage, continually sing their melodious notes, whilst
 “ herds of antelopes, deer, &c. came to refresh at the cool
 “ and crystal stream which runs under the ever-verdant
 “ shade. The nymphs of Indra’s paradise danced to the
 “ sound of musical instruments performed by musicians,
 “ chanting the praises of the divinity *Bassoopoojah*. Day
 “ and night the *Rajah* performed his religious duty to that
 “ deity, and by his favour obtained three sons, whose names
 “ were *Aung*, *Bung*, and *Caling*. *Aung* became *Rajah* of
 “ *Aung-des*,

* Between *Colgong* and *Patergotah*, opposite the mouth of the modern
Cosi, twenty miles from *Bhaugulpoor*.

“ *Aung-des*, *Bung* became *Rajah* of *Bung-des*, and *Caling* “ became *Rajah* of *Caling-des*.” *

This history was related by *Beas Muni*, in the *Dwapur Jogue*, or third age of the world, to his *Siksh*, or disciple, named *Sootpooraneck*.

The *Puranas* before mentioned, as we have seen, describe the foundation of the city of *Baliaputra*, or *Palibothra*, as having been laid near the modern village of *Champa-nugur*, at that time called *Champaca*, or *Champaca Malini*, at the conflux of the *Ganges* and *Erran Bhowah*, or *Erranaboas* of the Greeks.

The modern village of *Champa-nugur* is four miles to the west

* Note 1st. The river here called *Erran Bhowah* appears to me to be the *Erranaboas* of the Greeks.

Note 2d. The *Jomanes*, or *Jumoonah*, as it is here called, runs in front of modern *Bhaugulpoor*. It is called by Europeans the *Bhaugulpoor Nullah*.

Note 3d. The fort of *Calinghur* is at present occupied by the corps of Hill Rangers. *Champapoor*, or *Champanugur*, is on the high western road to *Palna*.

west of *Bhaugulppur*. From *Champa-nugur*, *Baliaputra* proper extended, in an unvaried direction, along the bank of the *Ganges*, to *Coorop-chuttur*, a village now called *Kurput*, near the bank of the *Gogha Nullah*. This gives a distance of eighty stadia, or ten miles, for the length of the city proper, the dimensions assigned by *Strabo*, *Pliny*, *Arrian*, and others; its breadth was three miles. According to the authority of the *Puranas*, the environs of this mighty city extended to a distance scarcely credible, if compared with the general magnitude of *European* cities, although by no means without example in modern *Asia*. Eastward it is affirmed to have extended to *Colgong* and *Patergotah*, which is opposite to the mouth of the *Cosi*; a circumstance which accounts, in some measure, for the difference of the names assigned to the rivers of the vicinity: if, therefore, we have any reason to admit, that the conflux of the *Ganges* and *Erranaboas* formed its western boundary, we shall have little difficulty in assigning the neighbourhood of *Colgong* and *Patergotah*, as the eastern extremity. Westward it is asserted to have reached to the vicinity

vicinity of *Surruj Ghurrah*, a place seventy-six miles distant from *Colgong*.

This vast extension must necessarily be regarded as including the suburbs, and those the appendices of a mighty city, the capital of *Hindustan*, in its most flourishing state of grandeur and population, and competent to provide the immense forces said, by *Quintus Curtius*, to have assembled in *Bengal*, in order to oppose the intended invasion of *Alexander* the Great.

If objection be made to the immense distance assigned by the *Puranas* for the extent of this city, let us take a view of the actual dimensions of some cities still existing in modern *Asia*, and we shall be perhaps more disposed to admit than contradict their assertions. We will instance ancient *Delhi*, which under the *Hindoo* princes surrounded the spot where the *Cootab Minar* now stands, a place nine miles south of the modern capital, *Shah Jehan Abad*. The *Patan* princes who succeeded formed a new city adjoining to the old one, which extended eastward to *Tiroz Shah's* pillar, and westward to the
fort

fort of *Tughlushabad*, a distance upwards of ten miles English : whilst the environs of *Delhi*, or *Shah Jehan Abad* (the city of *Shah Jehan* the Emperor), at the present day, extend nine miles further to the gardens of *Shalimar*. Measuring, therefore, from the *Shalimar* on the west, to the extreme point of *Tughlushabad* and the *Cootub Minar* on the south and east, there will be found a space between twenty-five and thirty miles long occupied by one city, within a period of seven hundred years.—Why might not the environs of the mighty *Palibothra*, the greatest city in *India*, have extended along the above given space, from *Colgong* to *Surruj Ghurrah*?

To the above argument may be added another—That the *Hindoo* sovereigns were never accustomed to repair the houses or cities erected by their forefathers, under the impression that they would still bear the names of those who built them, not of the sovereigns who put them into repair : in consequence, every prince raised a structure for himself. The royal palace, thus erected, became surrounded by the buildings of those connected with or dependent on the prince ; by which means, an individual residence swelled imperceptibly into a

large town, which was still increased at each extremity by the people, stretching around, like their native Banian tree, extending itself from the trunk into numerous branches and ramifications.

Another instance which we may adduce, is the ancient city of *Gour*, whose majestic ruins, still magnificent, continue to attract the notice of the curious. Striking and indelible landmarks of its ancient grandeur are still to be discerned. From the south-eastern environs, in the neighbourhood of the *Cutwali Gate*, which is still standing on the bank of the *Bhaugrutti*, to its extreme point of termination on the north-west, a few miles distant from the *Malda* factory, we traversed an extent of nearly twenty English miles ; keeping at times distinctly in our view, though frequently broken into detached and isolated parts, the enormous mound of earth and the ditch which encompassed this famous city on the land side ; having been constructed for the express purpose of preserving the internal area from the annual inundation during the rains, which, however, ultimately bursting its bounds, broke through the high enclosure, and sweeping away

all

all the lower parts of the city, left the ruins on the higher ground, and the *bunds* or embankments, which were erected with square brick and stone, still remaining to prove the former existence of the city. What it was before the *Patan* dynasty of *Mussulman* princes reigned, I cannot now presume to describe : its antiquity is believed by many learned persons in *India*, to have been coeval with that of *Palibothra* itself.

We have a third example of immense civic dimensions, in *Jedo*, the seat of government in the empire of *Japan*, which, according to the accurate and intelligent *Kæmpfer*, was of such magnitude, that it might be truly called the largest city in the world. “ It took us,” says he, “ *one entire day* “ to ride at a moderate pace through the main street, which “ divides the city in a winding direction, reckoning from the “ suburb of *Sinagawah* to its opposite extremity.”* This will
make

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* Imperatoriæ verò sedis *Jedo* tanta est amplitudo, ut jure maxima totius orbis vocanda sit : certè uni plateæ, quæ mediam, curvato ductu dividit, integrum impendimus diem, cum a capite ejus, suburbio *Sinagáwa*, ad calcem
usque

make the length of the street, calculating upon a pace moderate for a horse, even if walking, about four or five and thirty miles English.

What then must have been the entire compass of this vast city, exceeding that of *Pekin*, and equal to *Babylon* of old? I do not, however, mean to insist upon the correctness of the *Puranas*, with respect to the actual extent of seventy-six miles, assigned in them to the city of *Palibothra*: it will be sufficient for my purpose to prove its general position, agreeably to Grecian authority, combined with its existing characteristic localities; and this I think I have effected.

As ample details of the successive dynasties which reigned at *Palibothra* have been given by many learned and ingenious persons, and the chronological series of the successors of *Chandra Gupta*, or *Sandracottus*, is preserved in the Asiatic researches, I shall not obstruct, in this place, the progress of my reasoning by that subject, except to state, that it was
during

usque modico gressu equitavimus.—*Kämpferi Amœnitates Exoticæ. Page 482.*

4to edit. *Lemgow*, 1712.

during the reign of *Chandra Gupta*, the *Sandracottus* of the Greeks, that *Megasthenes* was sent ambassador to the court of *Palibothra* from that of *Seleucus Nicator*, one of the successors of *Alexander the Great*, and founder of the *Seleucidæ* of *Syria*. *Megasthenes* is repeatedly quoted as having described the city, which he calls the *Royal Palibothra*, as *μεγίστην πόλιν Ἰνδοῖσιν*, “the largest city in the Indies.” In his time, its paramount domination was extended over most of the sovereigns of *India*. The kingdom of *Oude* was a tributary, and the authority of *Sandracottus* was acknowledged as far as the confines of the *Indus*. Its eastern limits included all the countries on the other side of the *Ganges* to the sea. Among other tributaries was reckoned *Lucknouti*, or more properly *Lukshmana-vati*, the city more generally known to modern times by the name of *Gour*.

Most of these accounts are received upon the testimony of Greek authorities. The original journal of *Megasthenes* is lost, but it had certainly been perused by many of his contemporaries, who at different times published accounts of *India* merely

merely on his authority; consequently, *his narrative must, at that time, have commanded universal belief*: and is it not a little surprising, that a considerable portion of his information should still so well correspond with the actual situation of the country he describes?

Arrian, above all the other authors, seems to have given the most clear and concise account of the state of *India* at that time. Describing *Palibothra*, he says, “ The number
“ of their cities it is impossible to ascertain. Those which
“ are contiguous to rivers, or to the sea, are built of wood,
“ as the rains and inundations would render (unbaked) bricks
“ useless; but those which are in loftier situations are of
“ brick and clay. The largest city in *India* is *Palibothra*,
“ the capital of the *Prasii*, at the confluence of the *Erra-*
“ *naboas* and the *Ganges*. The *Erranaboas* is the third in
“ rank of the *Indian* rivers, and larger than those of other
“ countries; but upon joining the *Ganges* its name is lost.
“ The length of *Palimbothra*, according to *Megasthenes*, on
“ both sides is eighty stadia, and its breadth fifteen: the
“ ditch,

“ ditch, which encloses it, is six hundred feet wide, and its
 “ depth forty-five. On the walls are five hundred and seventy
 “ towers, and the gates are sixty-four.” *

Diodorus, the Sicilian, adds, that the walls, that is to say, the upper part or parapet, were of wood, with loop-holes. *Ptolemy* calls it the *Royal Palibothra*, and says it was situated in latitude twenty-seven degrees north. *Strabo* adds, that from this royal city, the king was frequently named *Palibothrus*, agreeably to a custom which had obtained in *India* from time immemorial. Is not this similarity of the name of the king with that of the city remarkable? and if we compare this circumstance with the historical detail exhibited in the *Puranas*, as cited in a former part of this essay, in the account of the *Baliaputra* dynasty (which reigned at *Baliaputra* since the time of *Bali* their founder), may we not, on the strictest principles of sound reasoning, reconcile the above observation
 of

* See Dr. Vincent's Translation of Arrian's Indian History. Page 19. Quarto. Oxford, 1809; also Appendix, Nos. I. and VIII.

of *Strabo* with those details of the *Markandah* and other *Puranas*?

In my own humble opinion, it amounts to a proof, almost irrefragably identifying the place. With regard to the latitude assigned by *Ptolemy*, I confess that I am a good deal perplexed; for modern *Bhaugulpoor*, certainly, does not lay higher than twenty-five degrees north, and is nearly in the same latitude as *Allahabad*, which D'Anville and Dr. Robertson have supposed to have been *Palibothra*. *Kanouj* has neither the *Cosi*, nor *Erranaboas* near it, though its latitude would certainly approach nearer to that of *Ptolemy*. After all, however, it is possible, that celebrated geographer may not have given the latitude with that precision which it universally obtains in modern times. Still, I trust, that the other collateral proofs, which I have produced in favour of my own hypothesis, will, of themselves, prove sufficient to establish it, without adverting to the solitary, isolated fact, of a difference of latitude, especially when deduced at a period so remote. Even at the present day, we find the ingenious and learned Humboldt lamenting the inaccuracy of astronomical labours.

He has justly observed, that with the exception of the province of *Quito* and the *United States*, which are already surveyed with sufficient accuracy, it would be improper to construct maps of the interior of continental America, for want of data procured from actual observation. He concludes with much modesty by observing, that “ when the advantages which his
“ individual situation afforded him in South America be con-
“ sidered, he indulges the flattering hope, that his work,
“ notwithstanding the important faults which might disfigure
“ it, would still be preferable to what had been afforded on
“ the geography of the New World.”

In regard to Europe, for the same reason, Mr. Humboldt observes, that “ we should not yet construct maps of many
“ parts of Spain, for example, or of Poland, countries where,
“ in surfaces of more than sixteen hundred square leagues,
“ there is not to be found a single place, whose position has
“ been fixed by astronomical survey. It is not yet fifteen
“ years since, in the centre of Germany, there were hardly
“ twenty places, the longitude of which was determined

“ with certainty, to within a sixth or an eighth part of a
“ degree.”*

This admirable Political Essay on the Kingdom of *New Spain*, affords ample reason why we should not invalidate the words of the before-mentioned illustrious philosopher, astronomer, and traveller.

May we not, therefore, from hence infer, that it is more likely an astronomical error should have occurred in the calculations of Ptolemy, than that the evidence derivable from the local characteristics of the city, its hills, and its rivers, be invalidated? I leave this point, however, with submission, to the decision of the learned world.

I now proceed to compare the distance assigned by Pliny, from the conflux of the *Jumna* with the *Ganges* to the site of *Palibothra* and thence to the sea, with the relative position, in those respects, of modern *Bhaugulpoor*; hoping, if my comparison be correct, to add another link to the chain of
my

* See Humboldt's Political Essay on the Kingdom of New Spain. English Translation. London, 1811. 8vo. Pages 4—5.

my reasoning in favour of this site. In Pliny's *Natural History*, (book vi. chapter 17), we find mention of the following places, said to have been visited by Seleucus Nicator during his inroad into *India*.

“ * The remainder of the places,” says Pliny, “ visited
 “ by King Seleucus Nicator were as follows. To the river
 “ *Hesidrus* 168 miles; as much more to the *Jomanes* river;
 “ from thence to the *Ganges*, 112 miles. To *Rodopham*, 119
 “ miles (others assign to this spot the distance of 325). To
 “ the city of *Calinapaxa*, 167 (others 265 miles); thence to
 “ the confluence of the *Jumna* and *Ganges*, 725 miles; thence
 “ to *Palibothra*, 425 miles; and again, from the conflux to
 “ the sea or mouth of the *Ganges*, 738 miles.”

Now I should conceive that the latter part of this statement, concerning the distance from the conflux of the *Ganges* and *Jumna*, being, first, to *Palibothra* four hundred and twenty-five miles, and secondly, from the conflux to the sea, seven hundred and fifty-eight miles, will nearly correspond with the

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actual

* See Appendix, No. IX.

actual situation of *Bhaugulpoor* and *Colgong*, and with *Injelly* and the Island of *Saugor*, at the present day. The distance from *Allahabad* to *Bhaugulpoor* is about three hundred and fifty-two British miles, according to the following computation in miles and *Hindostany coss*, reckoning at two miles the *coss*.

	<i>Coss.</i>	<i>Miles.</i>
From <i>Allahabad</i> to <i>Gopy-Gunj</i>	18	36
From <i>Gopy-Gunj</i> to <i>Benares</i>	18	36
From <i>Benares</i> to <i>Gazipoor</i>	20	40
From <i>Gazipoor</i> to <i>Buxar</i>	12	24
From <i>Buxar</i> to <i>Arrah</i>	22	44
From <i>Arrah</i> to <i>Dinapoor</i>	12	24
From <i>Dinapoor</i> to <i>Patna</i>	6	12
From <i>Patna</i> to <i>Monghir</i>	50	100
From <i>Monghir</i> to <i>Bhaugulpoor</i>	18	36

If then we take three hundred and fifty-two miles to *Bhaugulpoor*, and add twenty to *Colgong*, which I suppose to be the eastern boundary of *Palibothra General*, and from thence six miles to *Putergotah*, opposite the confluence of the *Cosi* and the *Ganges*, we shall have from *Allahabad* to

Palibothra

Palibothra a distance of three hundred and seventy-eight British miles, to correspond with the four hundred and twenty-five Roman miles of *Pliny*. *Pliny* has been*accused by some of forming erroneous ideas of geographical distances; but I am of opinion, that in the present instance, he has borne himself through.

Pliny reckons six thousand *stadia* from the conflux of the *Jumna* and *Ganges* to the sea, which being divided by eight, will give seven hundred and fifty miles, agreeing nearly with the present distance from *Allahabad* to *Sagor*.

If these distances be found correct, a very fair argument is deducible from them:—we approach nearer to the geographic site of *Palibothra* than any others have done before us.

That *Allahabad* could not have been this famous city, is evident, I think, from the distance assigned by *Pliny* from the conflux of the *Jumna* and *Ganges*, first to *Palibothra*, and then to the sea. It has been argued, from the resemblance of the word *Puraug*, the *Sanscrit* name for *Allahabad*,

habad, that that place was the capital of the *Prasii*; but the word *Puraug* I understand to imply *remission of sins*, and here it alludes to the efficacy of the holy waters at that place, derived from the triple union of the *Ganges*, of the *Jumna*, and of the *Sersooty* or *Serswatty*, the latter of which is not now visible; the place is thence denominated *Trebanse*, or the Triple Alliance, in evident allusion, as I think, to the Indian Triad, which is the basis of their mythology. Neither could *Kanowj* have been the place, for the reasons assigned above, with the exception of the latitude. Neither, in my opinion, could it have been *Patna*, or any place in its vicinity, at the junction of the *Ganges* and the *Soan*; for where is the *Erranaboas* of the Greeks? Or the *Cosi*, the *Cosike* of the Hindoos? Or where are the hills, in the neighbourhood of which it is described as situated? There are none within many miles of *Patna*, whilst at *Bhaugulpoor* and its neighbourhood, both to the south and west, and to *Colgong* eastward, they are to be seen in abundance.

The late Sir W. Jones, a name ever dear to literature
and

and science, was strongly in favour of *Patna*, owing to the resemblance of *Pataliputra*, the name which that city formerly bore, with that of *Palibothra*; but had Providence spared the life of that valuable man, I am inclined to think he would have conceded his opinion in favour of the double testimony of historical record, and characteristical localities, exhibited in the *Erranaboas* of *Champa-nugur*, and the *Cosi* of *Colgong*. *Rajemahal* has been voluntarily relinquished by Major Wilford in favour of *Champaca Malini*, or *Champa-nugur*, and it will remain with the learned world to decide upon the arguments and reasonings of the present Essay. My learned friend and venerable preceptor, the present Dean of Westminster, in a note annexed to his valuable Translation of the Voyage of Nearchus, and the Periplus of the Erythrean Sea, observes, that after all the disputes about the site of *Palibothra*, he subscribes to the opinion of Sir W. Jones, that it was at the confluence of the *Soan* and the *Ganges*, in the neighbourhood of *Patna*. The learned Dean also inclines to the reasoning of several English gentlemen in *India*, regarding the resemblance of names, between *Palibothra* and
Pataliputra;

Pataliputra; but this, for reasons before assigned, I think untenable.*

The following are the latitudes given by *Major Rennell* † of the several places which have been assigned for the site of *Palibothra*.

Allahabad 25° 22' North

Patna 25 37 —

Bhaugulpoor 25 15 —

Rajemahal 25 5 —

Ptolemy says that *Palibothra* was situated in twenty-seven
degrees

* I cannot, however, in this place, avoid embracing with avidity the opportunity thus afforded, of publicly expressing and recording my gratitude towards this venerable character, by whose fostering care, while superintending my education in early youth, I have been enabled to pursue with honour those studies, which have continued to occupy a considerable portion of my maturer years, and the recollection of whose friendship, exhibited towards me, during an uninterrupted series of years, I shall never cease to contemplate with pride and satisfaction, to the close of life.

† See *Rennell's Book of Roads and Rivers*. Route from Hurdwar to the sea, &c.

degrees north, which carries it to *Kanouj* or *Kanya-cubja* ; but near that place are neither the *Jumna*, *Erranaboas*, the *Cosi*, nor any hills within many miles. We have seen that, with regard to distances, the position of *Bhaugulpoor* will afford a remarkable coincidence of ancient and modern measurement; the additional circumstance of the hills in this vicinity will, I hope, be received, as forming no mean corroborative in favour of my position, without my incurring the charge of having formed vague conjectures, or indulging a wish to shackle the minds of my readers in the discussion of a subject confessedly abstruse and intricate. *Strabo*,* speaking of this place, says, that *Palibothra* was the largest city in the Indies, situated on the confines of the kingdom of *Prasii* (the eastern), at the confluence of the *Ganges* and *Erranaboas*. He says, on the testimony of *Megasthenes*, that the length of the city was eighty *stadia* (ten miles), its breadth fifteen ; that the ditch which encompassed it was six hundred feet broad, and thirty cubits deep ; that the walls had five

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hundred

* Strabonis Geographia.

hundred and seventy towers and sixty-four gates. *Diodorus Siculus* adds, that the walls, meaning the upper part or parapet, was of *wood*, with loop-holes. If these accounts be correct, we discover sufficient cause why ruins are not, and cannot be found, it being utterly impossible that any traces should remain of a city so constructed; while, at the same time, it affords a striking instance of the simplicity with which cities were built in the earlier ages of the world; and the scanty progress that had been made in architecture and the sciences, though the population was then upon an infinitely larger scale than we find it in modern times. *Pliny** also says, “ Within the whole extent of *India*, there is no kingdom which takes place of that of the *Prasii* in power and splendour, or in the magnitude and flourishing state of its capital, *Palibothra*.”

Another circumstance meriting attention is the evidence deducible from the age of the tablet at *Vasu Paduka*, bearing a date which carries us 2533 years back, to an epoch anterior

to

* See Appendix, No. X.

to the birth of *Alexander the Great*, and of course sufficiently accounts for the extent and population of *Palibothra*, at the period when that conqueror was in the north of *India*. This, combined with the circumstance that the worship of the *Jains* obtained at *Baliaputra* in that remote age, strongly corroborates the assumption, that *Champa-nugur* and modern *Bhaugulpoor* formed part of the site of the ancient city.

Little notice has been taken by Europeans of the building at the *Paduka*. The circumstance of my visiting the place, in consequence of intimation accidentally received from my learned friend, *Major Wilford*, that the vicinity of *Bhaugulpoor* was celebrated in the ancient history of the *Hindoos*, induced me first to commence the discussion now offered. And without the assistance of this learned friend, I should have been blind indeed, while tracing the perplexing and thorny paths of *Sanscrit* lore. Though I have, in some things, ventured to differ in opinion, even from him, I have done it with deference to his superior judgment and acquirements; but in a question like the present, so various in its nature, so complex and intricate in its windings, a difference of opinion

is not only allowable, but rendered justifiable by every principle of fair and candid investigation. *Major Wilford* had assigned the modern town of *Rajemahal* for the site of *Palibothra*, and in an able and erudite disquisition on the subject, had observed, that all the confusion had arisen from the similarity of sound between the names of two distinct places, *Baliaputra* and *Pataliputra*, of which the last is modern *Patna*. This opinion, however, the Major himself has relinquished, and is now fully satisfied, from the accounts which I procured on the spot and transmitted to him at *Benaras*, that at or near the modern town of *Bhaugulpoor* we must look for the site of *Palibothra*, the royal residence of the *Rajahs* of the dynasty of *Bali*, the magnificent city described by *Arrian* and *Curtius* as the head of *Eastern Hindostaun*. In like manner may we suppose, without difficulty, that the *Gangarides* were the people who inhabited the country on both sides the *Ganges* to the eastward of *Allahabad*, from the confluence of the *Jomanes* and *Ganges* rivers; whilst in the name of *Prasii* we may recognize the inhabitants of the eastern parts of *Bahar*, or *Magadha*, and *Bengal*, of which *Palibothra* was the
mighty

mighty capital ; *Gangaridesa* implying the country lying on both sides of the *Ganges*, and *Prasii*, or *Prachi*, the empire of *Eastern Hindostaun*, in contradistinction to the countries lying south and west. This supposition will at once reconcile the Greek authors with the statements exhibited from the *Hindu Puranas*.*

In January, 1813, I set out to inspect the position of the conflux of the *Cosi* and *Ganges*. The road from *Bhaugulpoor* to the *Gogah Nullah* was through a level country, a distance of eight miles due east. The *Gogah* runs north and south. Near its mouth is situated the village of *Cooroochuttur*, which anciently formed the eastern limit of *Palibothra proper*, being eighty *stadia*, or about ten miles English, the distance assigned by the Greeks.

I have before remarked, that the *Jumona*, or *Jumna Nullah*, commences at *Champa-nugur*, the *Champa Malini* of the ancients, and flowing in front of *Bhaugulpoor proper*, unites itself to the *Ganges* near the mouth of the *Gogah*, and

is

* See Appendix, No. XI.

is again joined to the *Tirmohon* and *Cowah Nullahs* in the neighbourhood of *Colgong*. After crossing the *Gogah* you have a fine view of the hills in the neighbourhood of *Colgong*. On our return we reached our tents about nine o'clock, distance ten miles.

From *Colgong* to *Patergotah* the road lies for about a mile through a thick grove of mango trees; after which you come in sight of the *Kashdi* or *Kashdie* hills, having the *Ganges* on the left. We passed by the factory at *Gungle Dehi*, and skirting the foot of the hills, traversed a country abounding in rich and truly romantic scenery, in a high state of cultivation, the summits of the hills presenting plantations of *Bootah* and *Janara*, species of grain which, though coarse, being wholesome and nutritious, are cultivated by the hill people. We passed through *Kasri* or *Kash Dis*, a village at the foot of the mountain *Bateshur Nath*, where is a temple dedicated to *Mahadevā*, immediately opposite to the mouth of the *Cosi*, in a direction due north.

The direction of the *Ganges*, from *Colgong* to *Patergotah*, is due north; for which reason, the course of the river

is here termed by the natives *Shimal Roo*, or the northern bend; whereas the general direction of the stream from *Bhaugulpoor* to *Sagur* is nearly due east. The distance between the two places is five miles. *Patergota* in Sanscrit is called *Sila Sungum*, which signifies the union or junction near the rocks, a characteristic which this spot, strewn over with huge and shapeless masses of rock, sufficiently exhibits. Its modern appellation signifies the *Stone Ghaut*, or landing place. A small distance up the hill *Bateshur*, is a temple dedicated to *Mahadeva*, the avenging power: still higher up, near the summit, is another, called *Puttul Poori*, or the *Idol House*.

From the summit of *Bateshur* is a commanding view of the confluence of the *Cosi* and *Ganges*, lying due north about five miles distant; from whence the united stream turning suddenly eastward, proceeds in its course to the sea.

In the *Brigha Sanhita*, a Sanscrit geographical work, the eastern boundary of *Baliaputra General*, is stated to have been situated four small *coss*, or five British miles from the conflux of the *Cosi* and *Ganges*. Now this is the exact distance from *Colgong* to *Patergota*: and as I have all along considered

considered *Colgong* and its vicinity as the eastern extremity of *Palibothra General*, so have I assigned the positions of *Cooroo Chuttur* for that of *Palibothra Proper*, and *Champangur* and the *Chandun*, or *Erranaboas* and *Ganges*, for its western boundary. *Arrian*, in his fourth chapter *De Indicis*, says, “ Beyond the *Hyphasis*, which is the limit of the “ conquests of Alexander, little can be described with certainty; but *Megasthenes* asserts, that the *Ganges* is much “ larger than the *Indus*, for it is a vast stream even from its “ very source; and it receives the *Káinas*, the *Erranaboas*, “ and the *Cos-Soanas*, as well as the *Sonas*, the *Sittokestis*,* “ and the *Solomatis*, all navigable streams.”† The *Káinas*, here mentioned, I take to be the *Cane* river of *Bhoondeelcund*, a province recently ceded to the British arms, which according to the excellent map of Major Rennell, after flowing into the

* The compound word *Cossoanus* may appear to contain the rudiments both of *Cosi* and *Soan*; if so, we have the *Soan* river *opposite* to *Palibothra*, without going in search of it, either to *Patna*, *Allahabad*, or *Kanauj*.

† Vincent's Translation, page 17. See also Appendix.

the *Jumna* near *Sydeabad*, is finally united to the *Ganges*, in conjunction with the *Jumna*, at *Allahabad*. The *Erranaboas* we have already ascertained and described. The *Cos-Soanas* is most likely a corruption (to which the Greek authors were much accustomed) of the name of *Cowa*,* the mouth of which river I have assigned for the eastern boundary of *Palibothra General*. It is not my intention, in the present discussion, to rest any point of the question on mere etymology,

I

* Who, for instance, in perusing the pages of *Herodotus*, *Zenophon*, *Plutarch*, or *Curtius*, would conjecture *Darius* to be داراب (*Darab*) "holding or possessing water"? اردشيرداردستي (*Arud Sheer Diraaz Dustee*) to be *Artaxerxes Longimanus*? Roxana, روشن راي (*Roshun Raiee*) "of enlightened mind"? *Statira*, ستاره (*Silara*) "a star"? *Cambyses*, گام نجش (*Cambuksh*) "giving or yielding desire"? all words pure *Persian*, besides a thousand other instances. *M. de Voltaire*,† and other French historians and poets, have mutilated the Oriental names, both of persons and things, in a manner equally singular; and, till of late years, our own countrymen have contributed their share in disseminating orthographical errors, whilst explaining words of *Persian*, *Sanscrit*, or *Arabian* origin.

† *Voltaire* calls *Togrul Beg*, *Trangolipia*.

logy, but I conceive that the actual geographical and topographical positions of the *Chandun* or *Erranaboas*, and the *Cosi* (the *Cosika* of the *Sanscrit* authors), will fairly justify the suggestions here offered, respecting this striking coincidence in ancient and modern geography.

The author of the *Dhuruni Cosa* has likewise stated, that there was a place called *Cuttree* on the *Ganges*, immediately opposite to *Patergota*, where chambers excavated from the rock were to be seen. From this circumstance the place was named. As, however, the name only exists at the village of *Cuttree*, which is directly opposite to this place, I am induced to think, that the author mistook the situation, and that the excavated chambers to be seen at *Patergota* were those which he intended to describe. They still exist, and bear evident marks of the highest antiquity.

The *Bateshur Nath* is considered by the *Hindoos* a place of the greatest sanctity, from its having been visited by a personal appearance of the deity, which is termed *Dursun*.

The following *Ashlogue*, or stanza, from the *Ootur Poorana*, describes the northern course of the *Ganges* at this place

place until its junction with the *Cosi* ; it likewise notices the excavated chambers of *Bateshur*.

“ The *Ganges* * here runs northward, at the foot of a
 “ *Bir* tree (Banian), around which are rocks. The river has
 “ likewise a short turn westward. Excavated chambers are
 “ to be seen here ; these are acceptable to the deity. Under
 “ the root of that sacred *Bir* tree, *Sheva* (or *Mahadevah*)
 “ was born ; he is therefore called *Bateshur Juggut*, i. e. the
 “ Omnipotent Lord, and Creator, whose power who can
 “ describe ? at whose sight all mankind rejoice ! ”

In a former part of this essay I have noticed, upon the authority of the *Dhuruni Cosa*, an ancient place of worship and dalliance, called *Kerdhusthullee*, or *Crirasthullee*, where the royal gardens of the sovereigns of *Palibothra* were to be seen. They have also been described by *Eliau*, as well as by the author of the *Dhuruni Cosa*.

RUINS OF KASHDI.

About two miles and a half south-east of *Patergota*, are to be seen some remains of a fort and city erected by *Rajah Gundh Merdun*, who reigned at this place four hundred years ago, as appears from the following account extracted from a *Hindoo* legend. These ruins, however, bear no relation whatever to *Palibothra*, but are of a modern date. Still this situation strongly corresponds with the descriptions which *Elian* and the *Dhuruni Cosa* give of the royal gardens of *Palibothra*. They are asserted to have been situated near the confluence of the *Cosi*. The scenery of the surrounding neighbourhood is uncommonly grand and attractive; the ground rises and falls alternately in pleasing variety; the whole is encompassed by a magnificent assemblage of hills in the form of an amphitheatre. From this spot the *Cosi* is seen flowing from the northward; the appearance of the place may therefore easily reconcile us to the supposition, that it was the personal residence of a powerful prince: and, in my opinion, at this place alone, are we to look for the site of the *Kirdhusthullee*

sthullee * and the *Royal Gardens* of **Elian*, which, according to that author, formed the eastern boundary of *Palibothra General*.

The ruins at present visible consist of detached masses of stone, capitals and shafts of columns in a mutilated state. Several broken idols are interspersed over the surface of the ground. The site of a square fort built of brick and stone, on a commanding eminence, is still discernible.

In support of my supposition, I subjoin the evidence of an *Ashlogue*, extracted from the *Chore Panchasica*, written by *Chore Kubi Pundit*, regarding the reign of *Rajah Gundh Merdun*, IN THE NEIGHBOURHOOD OF PATERGOTA.†

“ The fort and city of *Rajah Gundh Merdun* are situated
 “ one *cos* from the mountain *Buteshur*, at the northern bend
 “ of the *Ganges*, and near the confluence of the *Cosi* and
 “ *Ganges*. South-west from this place is mount *Buderkote*,
 “ or

* *Kirdhusthullee* implies in Sanscrit, “ the abode of pleasure, place of
 “ delight,” &c.

† Appendix, No. XIII.

“ or Budeir, which is*the residence of *Mahadevah*. The
 “ city of the *Rajah* extended to the distance of two *coss*, and
 “ was called by him *Raj Dhanee Indrasun*, or the city resem-
 “ bling *Indra* (God of the firmament). Here assembled the
 “ *Dewtahs*, and likewise at *Sillah Sungum*, or junction of
 “ the river near rocks (the modern *Patergota*); and here
 “ they performed their *Pujah* in honour of *Mahadeva*. At
 “ this place statues of *Mahadeva* and other *Dewtahs* are still
 “ to be seen. *Rajah Gundh Merdun*, in the era of *Bicker-*
 “ *majit* 1445, (corresponding with the year of the *Hejira*
 “ 807, of *Christ* 1404), founded this city, and named it
 “ after himself.”

SITE OF THE PALACE OF GUNDH LETTAH, OR THE YELLOW CREEPER.

Near the village of *Coorput*,* called in Sanscrit *Cooroo*
Cheettur, is a commanding eminence, on which a hunting
 seat

* See the Map.

seat of the kings of *Palibothra* is related to have stood. It is a square, enclosing a space of about five English acres, thickly strewed with stones, which, on account of the cultivation at the season we visited it, could not easily be discerned. The road, from the crossing place at the *Gogha* to this village, lies along the ancient bed of the *Ganges*, which has receded a considerable distance from its former position; nor is this extraordinary, since the alterations of course observable in the rivers of *India* have been a theme for geographers, both of ancient and modern times. Of many the very beds are now entirely changed; few preserve the same features, even for half a century. It is within the recollection of many persons now living in *Bengal*, how much the course of the *Ganges* has been altered within the space of thirty years, and in a manner truly singular; for places in which the stream formerly flowed in a direction nearly central, are now become the dry bed of the river, and the stream passes by the side of the main channel.

The view from the eminence at *Cooroo Cheetur* is striking. The *Colgong* hills bear due east, betwixt seven or eight miles distant,

distant, which adds much to the beauty of the scenery. In no part of our circuit, which embraced upwards of thirty miles, have we seen a spot better calculated for the site of a royal palace; though the *Kerdhusthullee*, recently described, also proves the good taste of the Princes of *Palibothra* in the selection of their palaces.

Innumerable *talows*, or tanks, are to be seen in the neighbourhood of this place, scattered over a large extent of ground, which, when *Palibothra* was inundated by the incursions of the *Ganges*, must have contributed to accelerate its destruction. This place in the *Puranas* is called *Gundh Letta*: it is that mentioned by the author of the *Dhuruni Cosa*, where the large species of monkey was found in immense numbers. They abound in the vicinity to the present day, as has been previously noticed.

Many *Hindoo* figures have been dug out of the earth at this place, likewise stones of various species, but of little value; amongst others, I purchased of the people who digged them up a *Suleimana*, a light coloured amethyst, several carnelians, black, white, red and green, and pieces of coarse crystal.

crystal. Many more might no doubt be found, if the place were properly searched.

The road from *Cooroo Chutur* to *Thana Aughurpoor* is through the ancient bed of the *Ganges*, and the lands, though long in a savage state, as well as the surrounding country, have within these thirty years become very productive, through the labours of the veteran invalid soldiers of the Honourable East-India Company, who have had lands assigned to them in this district, as a reward for their long and faithful services.*

The district of *Bhaugulpoor*, which according to the Imperial Register at *Delhi* was originally attached to the *Soobahdari* of *Behar* or *Magadha*, has of late years belonged to *Bengal Proper*. It is bounded on the north by *Seeronjah*, east by *Sooty* and the head of the *Cossimbazar* island, south by *Mun-*

K

gulpoor,

* To a reflecting mind it will not appear incurious to observe, that as the soldiers of the *Macedonian* monarch, after having been marched from the banks of the *Hyphasis* to *Greece*, received honours and distinctions of all kinds in their native land, in like manner, the veteran native soldiery of *British India*, after a lapse of more than twenty centuries, are now found occupying lands on the site of *Palibothra*! The parallel is, I trust, auspicious.

gulpoor, and west by *Rampoorah* ; comprehending a tract of upwards of one hundred and seventy miles in length, by thirty in breadth. It includes the whole of the lands denominated *Jungle Terry*, the greater part of which have, within these thirty years, been cultivated by the veteran native soldiery of the *Bengal* establishment, who have lands not only assigned to their personal use, but also secured to their posterity in *Jaghire*, as a reward for their faithful and meritorious services to the state. This noble institution, the Native *Jaghiredar* establishment, founded by HASTINGS and cherished by CORNWALLIS, has not only been the peculiar pride and boast of the *Bengal* Government, but has extended the renown of the justice and benevolence of the British name and character to the remotest extremities of Asia. A provision is thus wisely made for a generous band of warriors, whose posterity may, in times of insecurity and alarm, ultimately prove the means of upholding the stability of the British empire in the East.

Thus, as I think, after an accurate and diligent survey of the country, more than thirty miles in extent, from *Champangur* to the mouth of the *Cosi*, I have elicited the true site
of

of this ancient city. The topographical observations, with the latitude and other characteristics, after being collated with the *Greek* authorities and *Sanscrit* documents, have been assigned their proper positions in this survey. The result will form the following summary or elenchus :—that placing the *Chandun*, or *Errun Bhowah*, and the *Ganges*, to the west ; the modern *Jumoonah*, or *Jumna Nullah*, in front of *Bhaugulpoor proper* ; the villages of *Colgong* and *Patergotah*, with the confluence of the *Cosi* and the *Gangès*, to the east ; the intermediate space exhibiting the site of the ancient city and its environs ; and noticing the topography of the *Kerdhusthulli*, as described both by *Eliau*, and by the author of the *Dhuruni Cosa* ;—From all these connecting circumstances we may fairly conclude, that the true site of the ancient and royal city of *Palibothra* is only to be found at, or in the vicinity of, modern *Bhaugulpoor*.

APPENDIX.

No. I.

Μεγίστην δὲ πόλιν Ἰνδοῖσιν εἶναι Παλίμθορα καλεομένην, ἐν τῇ Πρασίων γῇ ἵνα αἱ συμβαλαὶ εἴσι τε τε Ἑρρανοβόα ποταμοῦ καὶ τῷ Γάγγει· τῷ μὲν Γάγγει, τῷ μεγίστῃ ποταμῶν· ὁ δὲ Ἑρρανοβόας, τρίτος μὲν ἀν' εἰς τῶν Ἰνδῶν ποταμῶν, μέζων δὲ τῶν ἄλλῃ καὶ οὗτος· ἀλλὰ ξυγχωρεῖ αὐτὸς τῷ Γάγγει, ἐπειδὰν ἐμβαλεῖς αὐτὸν τὸ ὕδωρ. Καὶ λέγει Μεγασθένης, μῆχος μὲν ἐπέχει τὴν πόλιν καθ' ἑκατέρην τὴν πλευρὴν, ἵνα περ μακροτάτῃ αὐτῇ ἐωυτῆς ᾧκισται, ἐς ὀγδοήκοντα σταδίους· τὸ δὲ πλάτος, ἐς πεντεκαίδεκα. Τάφρον δὲ περιβεβλησθαι τῇ πόλει, τὸ εὖρος ἑξαπλεθρον, τὸ δὲ βάθος, τριήκοντα πηχέων. Πύργος δὲ ἑβδομήκοντα καὶ πεντακοσίαις ἐπέχει τὸ τεῖχος, καὶ πύλας τέσσαρας καὶ ἑξήκοντα.

ARRIANI INDICA. Vincent's Ancient Commerce,
Vol. III. Page 8. Oxford, 1809.

Μεγασθένης

Μεγαθήνης δὲ ὅταν ἡ μέτριος καὶ εἰς ἑκατὸν ἐυρύνησθαι, βάθος δὲ εἴκοσι ὀργυῶν τὸνλάχιστον. Ἐπὶ δὲ τῇ συμβολῇ τούτου τε καὶ τοῦ ἄλλου ποταμοῦ τὰ Παλίβοθρα ἰδρῦσθαι, σταδίων ὀγδοήκοντα τὸ μήκος, πλάτος δὲ πεντε καὶ δεκα, ἐν παραλληλόγραμμῳ σχήματι, ξύλινον περίβολον ἔχουσιν κατατετρημένον, ὥς τε διὰ ὅπῳν τοξεύειν· προκεῖσθαι δὲ καὶ τάφρον φυλακῆς τε χάριν καὶ ὑποδοχῆς τῶν ἐκ τῆς πόλεως ἀπορροίων. τὸ δὲ ἔθνος ἐν ᾧ ἡ πόλις αὕτη καλεῖσθαι Πρασίους, διαφορώτατον τῶν πάντων· τὸν δὲ βασιλεύοντα ἐπώνυμον δεῖ τῆς πόλεως εἶναι Παλίβοθρον καλούμενον, πρὸς τῷ ἰδίῳ τῷ ἐκ γενετῆς ὀνόματι.

STRABO, Page 1027-8.

No. II.

Description of Balipothra, extracted from the Markandeya, Vayu, Hari Vansa, and other Puranas.

॥ श्री गणेशाय नमः ॥

ओंकाराज्जायते ब्रह्मा सास्वतः पुरुषोऽथयः । तस्मान्मरुचिरभवत्
मरुचेः कस्यपः सुतः ॥ विवस्वान् कस्यपाज्जातश्चैत्रो वैवस्वतः
सुतः । चैत्रादभवत्पुत्र सुरथो नाम विश्रुतः ॥ सुरथस्याभवत्पुत्र
सुरसेन

सुरसेन प्रतापवान् । सुरसेनादभूत्पुत्रो विकुक्षिरिति विश्रुतः ॥
 विकुक्षे उरुकुक्षोऽभूत् उरुकुक्षस्य सेनजित् । सेनजीतोऽभवत्पुत्रो
 देवराट् इति श्रुतः ॥ देवराटेः सुरराटोऽभूत् सुरराटाच्च भूपतिः ।
 भूपतेरभवत्पुत्रो वलि नाम नराधिपः ॥ वलेरपत्यमभवत् वलिपु
 त्रो द्विरासद । सोऽपि राजाभवत्पूर्वमंगदेशाधिपोऽभवत् ॥ अंगेश्वर
 इति ख्यातः सर्वदेशविसाम्पतिः । वलिनो नाम नगरी ख्याता
 चंपावती पूरी ॥ विस्तीर्णं तस्या कथितं पूरी रम्या मनोरमा ।
 निशामय महाभाग विस्तराद्गदतो मम ॥ द्वादश योजनावर्तं पूर्वं
 पश्चिम दीर्घकं । दक्षिणे चोत्तरे चैव क्रोशं चाष्टादशं क्रमात् ॥
 गंगायाः दक्षिणे कूले पूरी पुण्या महोदया । दक्षिणादागता
 यत्र नदी पुण्या सुलक्षणा ॥ अरण्यान्निश्रिता या च नाम्ना
 चंद्रावती शुभा । गंगायाः संगमो यत्र तस्मात्पुण्या शुभोदया ॥
 तत्रास्ते च गठं दिवं महद्विस्तरतः क्रमात् । चतुर्दिशं गतं महद्भुजा-
 तुरं नदृष्टिं शक्नोति महद्वलियाः धैर्यं च भग्नोऽपि भवन्ति सर्वे नि
 रिक्षितस्यापि तरंगचेष्टितं ॥ पूर्वपश्चिमप्रसारं पंचक्रोशं तदन्तरं ।
 दक्षिणे चोत्तरे चैव अर्द्धयोजनतः क्रमात् ॥ शतपंचचद्वासप्तको
 टस्तस्योऽपि शोभितं । काष्ठेन निर्मितः सोऽपि शोभमानं मुहुर्मुहुः ॥

चतुःषष्टी युतं द्वारं रत्नवैदुर्यशोभितं। कपाटं कुलिसाकारं
 शोभमानं परस्परं॥ तस्य पूर्वोत्तरे भागे नदी गंगाचसंगमे। कुरु
 क्षेत्रं तन्नाम तत्राट्टालोपशोभितं। नाम्ना गंधलता तस्या आट्टालं
 परमाद्भुतं॥ तत्र गक्ष महाराज पूजयेद्भुक्कीटं विभू॥ हृदस्थली
 कृतो यत्र गंगाकौसिकसंगमे॥ पुष्पवाटी बहुविधमारामावास
 संयुतं। नानाविधं पुष्पसुगंधियुक्तं विहंगभृगोवहुसेवितं च। कूजंति
 कोकिलालापं गूजन्ति मधपादपाः॥ नृत्यन्ति च मृगा सर्वे क्रि
 उंत्यप्सरसांगणाः। वाद्यमानाश्च गंधर्वी गायन्ति यशमुत्तमं॥
 वासुपूज्यं महात्मानं पूजयन्त्यहर्निशं। तेन पुण्यप्रभावेन त्रयः
 पुत्रा भवन्ति ते॥ वलिपुत्रभवत्पुत्रा अंगवंगकलिंगकाः। अंग
 देशाधिपो अंगः वंगे वंगो निवासनः॥ कलिंगदेशे राजाभूत्ख्या
 तो राजा कलिंगकः। एतत्सर्वं मया ख्यातं कथितोयंतवायतः॥
 पूर्वव्यासेन कथितं सूतं पौराणिकं प्रति। सेयं कथा मया प्रोक्तं कथया
 मि नशंसयः॥ इति श्रीहरिवंशेष्वषिलोपाख्याने ययातिवंशवर्णनं
 उंत्रिंशोऽध्यायः। मार्कण्डेयपूराणान्तरगतवायुपूराणे इतिहास
 समुच्चये॥ अरण्यभवा का अरण्ये भवति या सा अरण्यभवा॥
 वासुपूज्यं कं चतुर्विंशति अवतारेषु द्वादशावतारो वासुपूज्यः॥

वसुपूज्यशुतभासीज्जयागर्भसमुद्भवा वासुपूज्यमहाभागात् अवती
 र्ण चंपायां पुरे सवासुपूज्यमहीषवाहन इति तस्मिन् पूरे तत्क्षेत्रो
 यस्ति इति जैनधर्मिनां शास्त्रे॥

No. III.

*Account of the Twenty-four Jain Avatars, from the Nirvan
 Kanda, a Treatise on the Religion of the Jains.*

श्री

अट्टावयंमि उसहोचंपाए वासुपूज्यजिणणाहो २
 उज्जिंतेणेमिजिणो ३ पावाएणिबुद्धोमहावीरो ४
 वीसंतुजिणवरिंदा अमरासुरवंदिदाधुदकलेसा
 संमेदेमिरि सिहरेणि द्वाण गयाणमेति सिंयुग्मं

अष्टापदकैलाशरिषदेव

कैलाश

रिषदेव

चंपा पूर

निर्वीणमुक्कि

गिरिनारपर्वत	नेमिनाथ
पावापूर	महावीर
सम्मदशिखरपर्वत	२० मुक्ति

इतिनिर्वीणकांडेनोक्तं जिनधर्म्मिनः

Explanation of the words Jin and Jan.

जिनश्वरब्याख्या

जयतिजिनजिनानांसामान्यकेवलनामइश्वरः

जिनेश्वर इतिब्याख्या

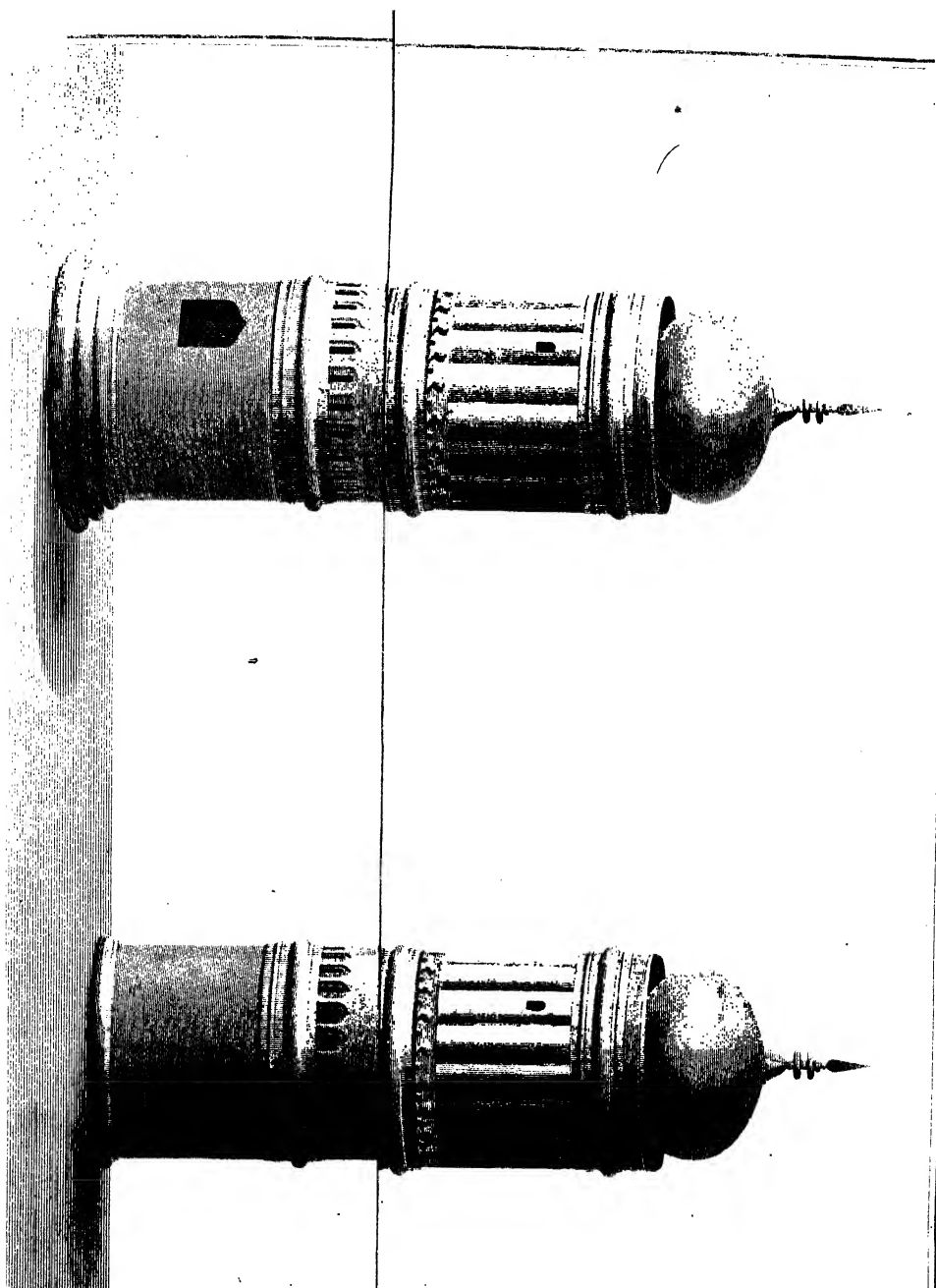
जनेश्वरब्याख्या

जनानां मनुष्यानां इश्वरः जनेश्वरः कोर्थः युधिष्ठिरः

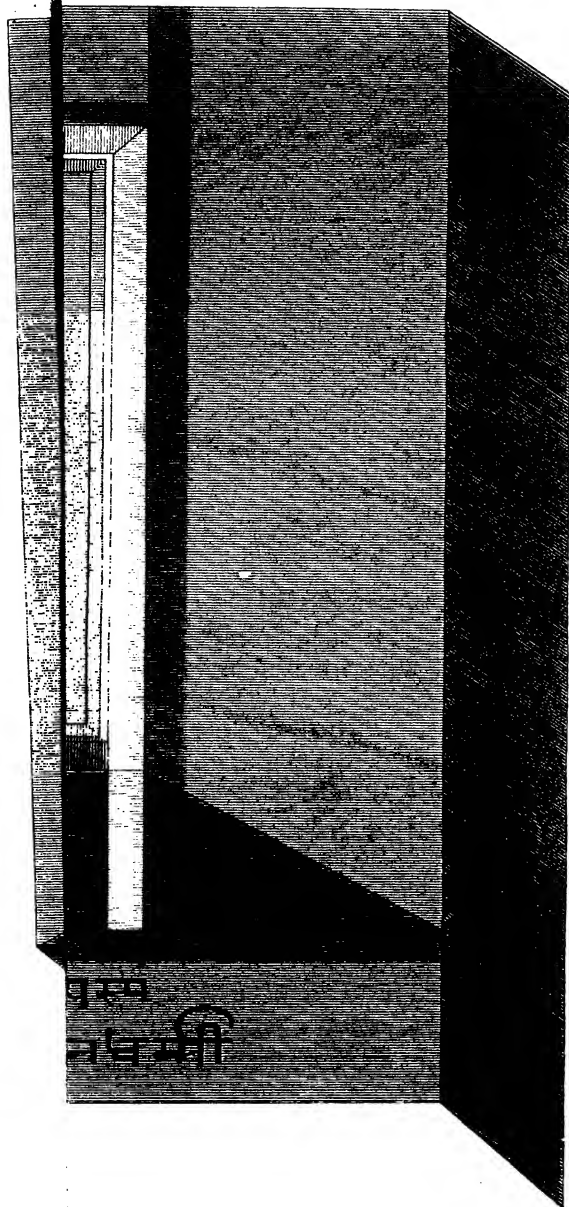
तस्य शाक्ते २५५६

जिनस्य इदं धर्म्मं जैनं यथाविष्णो इदं वैष्णवं

अहिंसाभगवान्



172



No. VII.

*Legend of the Chandun, or Aranya Bhowah River, extracted
from the Ootur Purana.*

श्री

भवता कथिता ब्रह्मण वलिपुत्रनराधिपराजधानी ततस्तस्य चं
पायां यन्निरूपितं दक्षिणादागता यत्र नद्यरण्यभवा स्मृता सापि
पुण्या महाभाग कथं चन्द्रवती भवेत् तत्सर्वं हि महाभाग विस्तरा
द्भूतः प्रभो ॥ गुरुरवाच ॥ शृणु वत्स महाभाग साधु त्वं साधुवा
दिनां ॥ लोकानां च हितार्थाय त्वया पृष्ठो महामते ॥ या कथा
श्रवणात्पुण्यात्पापं यान्ति सहस्रधा ॥ शृणु वत्स महाभाग विस्त
राद्भूतो मम ॥ गंगायाः उत्तरे कूले पूरी रत्नावती शुभा ॥ तत्रा
वतारो भगवान् धर्मनाथो महाप्रभुः ॥ सोऽपि तीर्थकरं देवं सोऽपि
गत्वा पवापूरी ॥ पथे दृष्ट्वा महा देवी नद्यरण्यभवा तथा ॥ सोऽपि
स्नात्वा महादेव पीत्वा च शलिलं शुधा ॥ सुखमुप्त्वामहादेव सा
नदी रूपधारिणी ॥ सा नम्रशिरसा भूत्वा कृताञ्जलीरभाषत ॥

नमो

नमो ब्रह्मणदेवाय सास्वतः पुरुषाय च ॥ अयक्तायक्त रूपाय निर्गु
णाय नमो नमः। त्रिगुणासत्वरूपाय नमः प्रकृतिरूपिणे ॥ कालत्र
यविधात्रे च नमः पुरुषरूपिणे। इत्येतद्विविधं स्तोत्रं सा कृत्वापि
नदी शुभा ॥ तुष्टोभवति सो देवरभाषत नदिंप्रति। अद्यप्रभृति हे
देवि ख्याता चंद्रावती भवेत् ॥ तव तीरेण दुर्भिक्षं न प्राप्नोति
कदाचन। अन्तरधारा चा भवत् कथितोसौ महत्प्रभुः ॥ इति उत्त
रपुराणे

My ingenious friend, Colonel Stuart, thinks that *Errun Bhowah* is derivable from the following words, which are pure Sanscrit, *Aranya* a forest, and *Bhowah* flowing;—flowing through or from a forest, woody country, or jungle. The compound epithet, *forest-born*, appears both classical and impressive. *Aranya Bhowah*, then, is the *Erranaboas* of the Greeks; and supposing Megasthenes the ambassador, or any of his attendants, had inquired the name of this river from a native, through an interpreter, the answer would have been *Eeu Dereauka Nam Aranya Bhowah hcin*, which would have been written down by the Greeks *Ερρινοβου*. Colonel Stuart marched from *Deo-ghur*, the southern bound of the *Jungleerry* district, to *Bhaugulpoor*,

Bhaugulpoor, in 1814. He has computed the bearing and distances from *Deo-ghur* to *Bhaugulpoor* with great precision ; the following is the information he collected.

REMARKS.

Coss

From <i>Deo-ghur</i> to <i>Jayapoor</i> , estimated	7	Crossed seven * <i>nullahs</i> or rivulets. A jungle almost the whole way from <i>Jayapoor</i> . Crossed the <i>Chandun</i> at <i>Radhaar</i> (807 yards wide) 2 coss.
— <i>Jum Dauha</i> on the <i>Chandun</i> (300 yards wide)	7	The <i>Dumjoor</i> (807 yards) joins the <i>Chandun</i> near <i>Jumdauka</i> .

First crossed the wide *Coorara*, which falls into the *Chandun*, and subsequently crossed the *Cha* five times before we reached *Noorgunj*.

In the rains the *Chandun* must be in some places five hundred yards wide. A guide told me that the *Chandun* comes from *Chackye* ; but as there is a *Chandun*

* Would it not seem probable, from the great number of *nullahs* and inferior streams noticed by Colonel Stuart, that we here satisfactorily discover the “ many-armed river ” of Sir William Jones ?

a *Chandun* hill and village about eight miles nearly north-west from *Jayapoor*, I suspect that it comes direct from thence and has its name accordingly. It has no stream, but water is procured by removing a foot or two of the red sand.

From *Noor Gunj* (at least 9).... 8 From *Noorgunj* lost the *Chandun* ;
 — *Chumpa Nugur* (I think 10) 8 the guide asserted that it joins the
 Champa. I may, indeed, have been
 in my palankeen, and thus missed it ;
 though I generally walked eight miles
 daily to look about me. When I
 missed it, I suspected that it had taken
 a right-hand or eastern direction to
 the *Gogah Nullah*.

From the above document we find that the road lay parallel with the banks of this river, through woods and jungle, a state strongly illustrative of its ancient appellation *forest-born* ; in all probability it has remained in the same condition for ages.* A corresponding account

* Its ancient characteristic, the wild and savage appearance of the whole of this part of the country, has procured it the modern emphatic designation of *Jungletery*.

account has been received through the kindness of Mr. A. Smelt, assistant to the collector of this district, who in April 1814 was deputed to meet the Mahratta Prince, Imrut Row, in the vicinity of *Deoghur*, and to conduct him from thence to the frontiers of the *Bhaugulpoor* district. At *Jamdaha*, a place marked by Colonel Stuart, Mr. Smelt writes word, “ That the road from *Bhaugulpoor* “ to *Deoghur* is a thick jungle almost the whole way ; that he en- “ camped on the banks of the *Chandun* (or *Erranaboas*), which he “ describes as at that time dry ; but adds, that the natives procure “ water by digging small pits in the sand about a foot deep, and that “ though now dry, it must be a large river in the rainy season, and “ he thinks AS BROAD AS THE *JUMNA* IN MOST PLACES.” Is not this the river of the third magnitude among the rivers of *India*, described by Arrian as joining the *Ganges* at *Palibothra*, and there losing its name, which is precisely the case at the present day with the modern *Chandun*, on its junction with the *Ganges* at *Champa-nugur*? What other river can be assigned for the *Erranaboas* of the Greeks? Certainly none which will bear so strong a testimony on the point at issue, or exhibiting the leading characteristics required to constitute a river of the third magnitude, a circumstance which appears necessary to be ascertained for the establishment of my hypothesis.

I shall

I shall take the liberty of offering a few remarks on the interesting subject, and consider the magnitude and situation of the principal rivers of *India*, at least of the larger portion of these vast regions. It is certainly not an easy task to assign with precision the dimensions which would class a river as of the third magnitude in *India*; however, by a comparative description of several rivers, we may be able to obtain a favourable result. For instance, to the *Ganges*, *Burham-pooter*, *Goghra*, and *Soan*, we may fairly assign places in the first class; the *Jumna*, *Betwa*, *Birma*, *Mahanudy* in *Cuttac*, *Coleroon* and *Caveri* in *Trichinopoly*, may be included in the second; and the *Ramgonga*, *Nurbuddah*, *Chumbal*, and *Chandun* (or *Erranaboas*), in the third class. If it be argued in objection, that the mouth of the *Chandun* being so narrow it cannot have a wide channel, and that consequently it does not justify its assumed classification as a river of the third magnitude, we may observe, that many rivers of considerable breadth of channel in other parts, are frequently narrow towards their mouths; as for instance, the *Jumna*, where it disembogues into the *Ganges* at *Allahabad*, is not more than six hundred yards broad; the *Birmah*, which though in many places upwards of a mile in breadth, is not three hundred yards at its junction with the *Jumna* at *Chetta Tarah Ghat*. The *Soan*, also, at *Deera*, is two miles wide,

but at *Coila Ghat*, near *Arrah*, of insignificant breadth, as it is likewise at its debouchure, near the town of *Moneah*, in the vicinity of *Danapoor*. The *Dummooda* flows in a similar manner; and the *Betwah* and *Dussaun*, though esteemed rivers of the second class, have narrow outlets, which is likewise the case with the *Coscei* at *Mednapoor*. In fact, all rivers of this class, particularly those which rise in mountainous regions, must possess this characteristic, in order to preserve any thing like a stream. The *Birma*, in many places, is quite dry during the hot season, and the same expedient is made use of to procure water as in the *Chandun*,—by digging pits in the sand. In the rains both become large overflowing rivers. To appreciate the breadth of river channels in *India* by a *European* standard, would not be fair, because no where can we find the gigantic dimensions of the floods of *South America*, or the *East-Indies*; witness those mighty streams the *Mississippi* and *St. Lawrence* in *North*, the river of *Amazons* and *La Plata* in *South America*. The rivers of the Continent of *Europe*, the *Rhine*, the *Danube*, the *Rhone*, the *Po*, and others, though certainly of noble dimensions, cannot vie either with the rivers of *America* or of the *East-Indies*; still less can we adduce, in comparison, the diminutive streams of our beloved native land. Without reference to a consideration of this nature, we might,

in our discussion respecting foreign rivers, be misled by prejudice, or biassed by affectionate motives, which would tend to defeat inquiry, and destroy the principles of fair and equal discussion, so imperiously necessary in the investigation of literary or scientific subjects. Other examples might be adduced, but I trust the above references will prove sufficient for my purpose. In an attempt at the classification of *Indian* rivers, I would not be considered as encroaching on the province of my superiors in geographical knowledge, being convinced of my limited powers on this subject; yet, I trust that a steady adherence to facts, and an unwearied zeal and diligence in the cause of literature, will in the end procure me the desired success of the establishment of my hypothesis. Till within these few years, the *Chandun* has scarcely been known even by name, and has never been supposed to be a river of any magnitude. Should I have elicited this fact to the satisfaction of the learned world, I shall not deem myself unfortunate, or conclude that my labour has been bestowed in vain.

* * * Agreeably to the Author's request, the Publishers take this opportunity of notifying to the Public, that he was preparing (May 1814), by permission of EARL MOIRA, to make a survey of the *Chandun* or *Erra-naboas*, which will, he hopes, establish his positions on this interesting subject, and set the long agitated question at rest for ever.

No. VIII.

IV. Καὶ τυχόν, καὶ ἄλλοι πολλοὶ μέζονες ποταμοὶ ἐν τῇ Ἰνδῶν γῇ ῥέκτιν· ἀλλὰ οὗ μοι ἀτρεκέες, ὑπὲρ τῶν ἐπέκεινα Ὑφάσιος ποταμῷ ἰσχυρίσασθαι· ὅτι οὐ πρὸς τῷ Ὑφάσιος ἦλθεν Ἀλέξανδρος. αὐτοῖν δὲ τῶν μεγίστων ποταμῶν, τὴν τε Γάγγει καὶ τοῦ Ἰνδοῦ, τὸν Γάγγει μεγέθει πολὺ τι ὑπερφέρειν Μεγασθένης ἀνέγραψεν, καὶ ὅσοι ἄλλοι μνήμην τῷ Γάγγει ἔχουσιν. Αὐτὸν τε γὰρ μέγαν ἀνίσχειν ἐκ τῶν πηγῶν, δέχσθαι τε ἐς αὐτὸν, τὸν τε Καϊνὰν ποταμὸν, καὶ τὸν Ἑρρανοβοῶν, καὶ τὸν Κοσύανον, πάντας πλωτῆς· ἔτι δὲ Σῶνόν τε ποταμὸν, καὶ Σιτόκιστιν, καὶ Σολόματιν· καὶ τούτους πλωτούς.

ARRIANI INDICA. Vincent's Ancient Commerce,
Vol. III. Page 3. Oxford, 1809.

No. IX.

Reliqua inde Seleuco Nicatori peragrata sunt; ad Hesidrum 168 millia; Jomanem amnem tantumdem; exemplaria aliqua adjiciunt quinque millia passuum; inde ad Gangem 112 millia; ad Rodopham 119 millia, alii 325 millia in hoc spatio produnt; ad
Calinapaxa

Calinapaxa oppidum 167 millia, alii 265 millia; inde ad confluentem Jomanis amnis et Gangis 725 millia; plerique adjiciunt 13 millia; ad oppidumque Palibothra 425; ad ostium Gangis 738 millia passuum.

Plinii Natur. Hist. lib. 6, c. 17.

No. X.

Omnium in Indiâ prope, non modo in hoc tractu, potentiam, claritatemque antecedunt Prasii, amplissimâ urbe ditissimâque Palibothrâ.

Plinius, lib. 6, c. 19.

No. XI.

From Salmasius we learn the statement of Pliny, that the *Gangarides* were a people who dwelt in the remotest part of *India*, that is, I conjecture, farthest from the mountains and nearest to the sea; also, that these people inhabited both banks of the *Ganges* (in Sanskrit *Gangaradesa*, the country lying on the *Ganges*), and that the
farthest

farthest banks of the *Ganges* were towards the East. The Greek authors who wrote concerning Alexander, with the exception of Diodorus, Curtius, and Ptolemy, do not mention the *Gangarides*; the former, however, speaks of the *Gandarides*, a difference which is of little or no consequence, as numerous instances occur in transferring Oriental names into Greek characters, in which the original orthography is absolutely lost.

Solinus, from whom Salmasius derives his information, has observed, that the *Gangarides* inhabit the remotest parts of *India*, the *India* beyond the *Ganges*, the countries lying North and South of that river being placed by ancient authors in the first (or nearest) position, and those of the people dwelling on the Eastern banks in the last (or farthest) position.

Ptolemy places them *Circa Ostia Gangis*, about the mouths of the *Ganges*, which would seem to designate the head of the *Delta*, near the modern *Sooty*, which is the head of the *Cossimbuzar* Island, for there in some measure this great river may be said to commence, especially if approached from the Eastward; for at *Sooty* it branches off into two parts: the one constituting what is called the *Bhaugrutty* river runs South, and after bearing the different names of *Hooghly* and *Roop Narain*, is finally lost in the sea at *Sagur* Island; the
other,

other, which is the main branch of the *Ganges*, after skirting the towns of *Bhauleah*, *Comercolly*, *Pubnah*, and some others, unites with the *Burhampooter*, and with it flows into the sea, in the neighbourhood of the Island *Decan Shah Bazpoor*. From the same author* we also learn, that the warlike *Prasii*, or inhabitants of the Eastern parts of *India* (in Sanskrit *Puraji*), occupied *Palibothra*, called by some authors *Palimbothra*. Curtius terms them *Parhasii*, evidently a mistake for *Prasii*; and in his ninth book remarks, that the *Gan-garides* and *Prasii* dwelt on the farthest banks of the *Ganges*, to the *Eastward in the city of Palibothra*. They are, therefore, evidently one and the same people, and the whole tract of country, from *Patna* to the sea, is at this day termed *Puraji* or the Eastern.

No. XII.

Ashlogue from the Ootur Purana, describing the Northern Bend of the Ganges, near Patergolah.

गंगाचोत्तरवाहिनी वटतटे याथानमध्यस्थिते ।

किञ्चित्पश्चिमवाहिनी गिरिगुहास्थानानि सिद्धेश्वरः ॥

तत्रास्ते

* Salmasius, page 994, folio, Paris.

तत्रास्ते वटमूलसंभवशिवः संज्ञावटेशोयगत् ॥
महात्म्यं किं बहुविधिकथनं दर्शनादेव मुक्तिः ॥

इति उत्तरपुराणे

No. XIII.

*Legend of Rajah Gundh Merdun, extracted from the Chooru
Punchasica.*

श्री

क्षत्रियस्य कुले जन्म महावलसमन्वितः ॥ सम्पन्नभोगविभवधर्म
शीलगुणान्वितः ॥ महाराजाधिराजोवा राजराजसमोपिवा ॥
धर्मज्ञः कुशलज्ञश्च सत्यवाक्योदृढव्रतः ॥ वीरो महाबलोत्साहो
शुचिर्दीप्ता जितेन्द्रियः ॥ सर्वशौख्यानुभोगी च यशस्वी वेदपारगः ॥
अस्त्रविद्यासमर्थश्च धनूर्विद्यैवपण्डितः ॥ सर्वराजमहाराज दिवि
शक्र यथा पुरा ॥ तथा मर्त्ते च शोभते राजा च गंधमर्द्दनः ॥ आस्ते
च नगरी काशी कन्यानेका च शुन्दरी ॥ सर्वशास्त्रानुपठिता पण्डि
ता सा विचक्षणा ॥ विद्याधरी च नाम्ना सा रतीव मुमनोहरा ॥

सा

सा युवा सुकुमारी च रूपोदार्यगुणान्विता । गंगाया दक्षिणे कूले
पितुस्तस्या च वेस्मनी ॥ प्रासादं बहुविधं रम्यं शोभमानं परस्परं ॥

श्रीमत्त्रिक्रमधीरराजकुमुदः चंद्रप्रकासः कृतः भूतं वेदयुगं च चं
द्रसहितं अब्दे गते संख्या एते अब्दगतेपि चौरकविना काव्यं
कृतं संग्रहः श्रीमत्पण्डितधीरसत्सुधिकविः श्रीभट्टपंचाननः

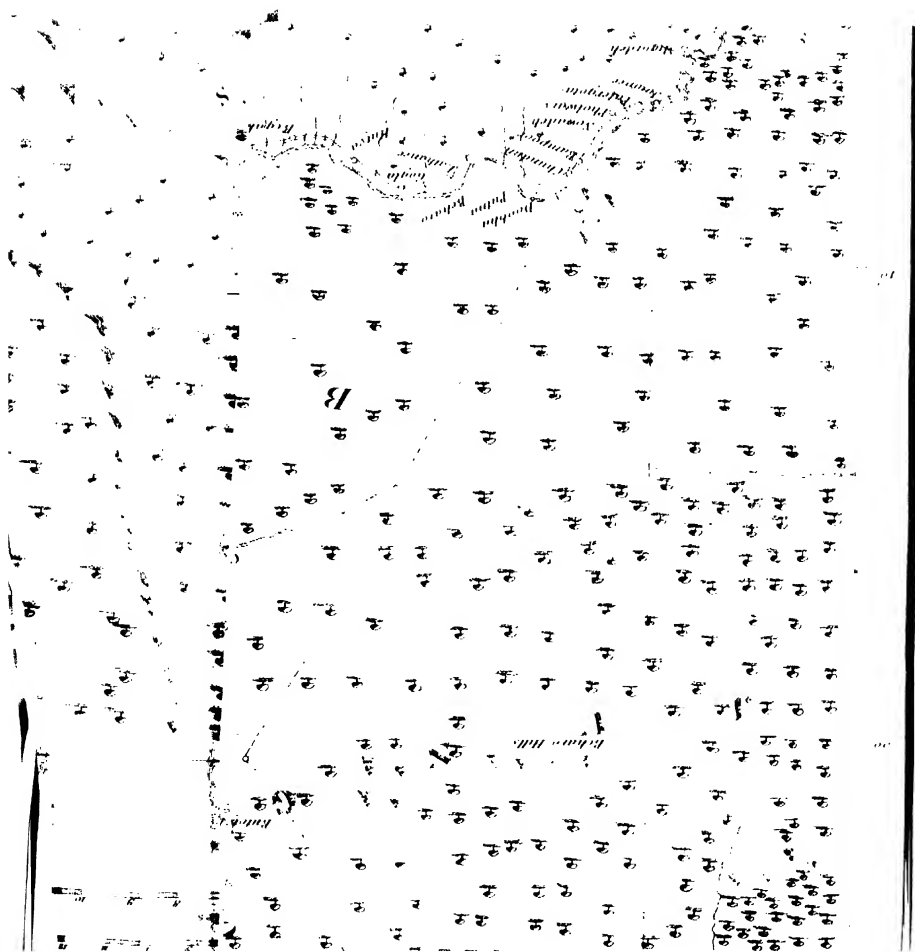
॥ शत चौरपंचासिका ॥

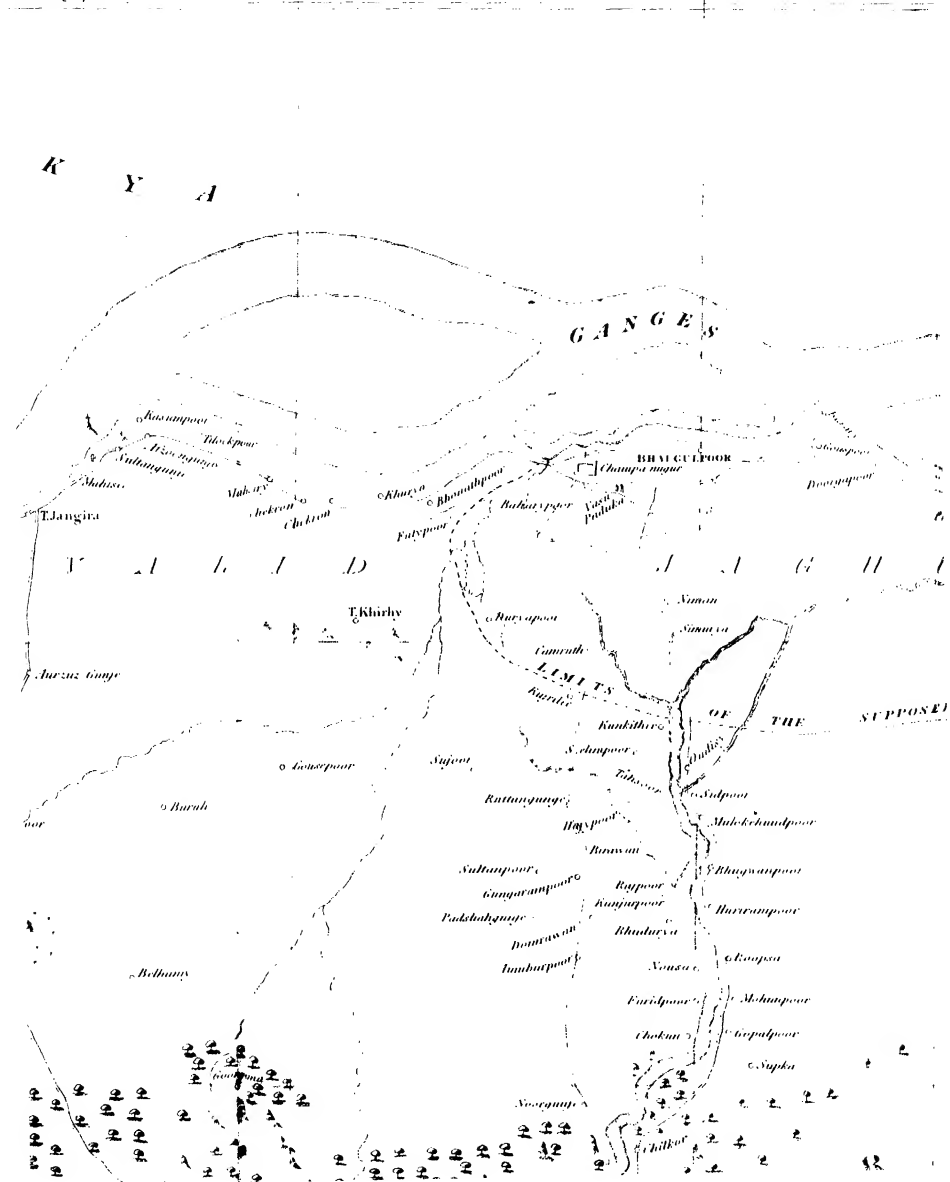
THE END.

LONDON :

**Printed by Cox and BAYLIS, Great Queen Street,
Lincoln's Inn Fields.**

I N Q U I R Y
CONCERNING
THE SITE
OF
ANCIENT PALIBOTHA.
PART II.





P U R C H A S E

Mouth of the Kosi Nullah

undulata or
perochutur

P. A. LIBOTHRAL

$$L, \quad d, \quad N, \quad D, \quad S$$

S I T E

Survey
of the
RIVER CHUNDUN
conjectured to be the
TERANNOBOAS
of the
Chinese

INQUIRY
CONCERNING
THE SITE
OF
ANCIENT PALIBOTRA,

PART II.

CONTAINING

A JOURNAL

KEPT DURING

A SURVEY OF THE RIVER CHUNDUN,

CONJECTURED TO BE

THE ERANNOBOAS OF THE GREEKS,

FROM

THE TOWN OF CHAMPANUGUR, NEAR BHAGULPOOR, TO ITS SOURCES
IN THE VICINITY OF DEOGHUR,

INCLUDING

AN ACCOUNT OF THE PRESENT STATE OF THE JUNGLETERRY.

WITH

A MAP, VIEWS, AND SECTIONS.

1814-15.

By WILLIAM FRANCKLIN,

*Lieutenant-Colonel in the Service of the Honourable East-India Company, Regulating Officer of Zillahs
Bhagulpoor and Tirhoot, and Author of a Tour to Persia and the History of Shah Aulum, &c. &c.*

Research affords a pleasure peculiar to itself: it presents an idea of discovery to the imagination of the inquirer; an intellectual pleasure, in which an author flatters himself others will be desirous to participate, and which, if he can communicate with satisfaction equal to his own, is not merely the indulgence of a propensity, but the exercise of a social duty.—*Foster's Ancient Commerce.*

LONDON:

PRINTED FOR BLACK, PARBURY, AND ALLEN, BOOKSELLERS TO THE HONOURABLE
EAST-INDIA COMPANY, LEADENHALL STREET.

1817.

Printed by COX and BAYLIS,
Great Queen-Street.

PREFACE.

AFTER finishing the first part of this Essay, several Gentlemen, to whose learning and abilities I willingly pay a just tribute of respect, and who have expressed very great doubts, that the river *Chundun*, which I had assumed as the *Erannobous* of the Greeks, could possibly answer the description of that river as given by *Arrian*, who speaking of its dimensions, classes it as a river of the third magnitude amongst the rivers of India; objecting that its narrowness at the mouth, near the village of *Champanugur*, rendered this as-

B

sumption

sumption very questionable ; and that it would be necessary for me to prove the actual dimensions of this river to be agreeable to the standard of *Arrian*, otherwise that one of the main points of reliance, in confirmation of my hypothesis, would be overthrown ; and that this could only be effected by an actual survey of the river in question. Animated by this opposition to a system in which I had long indulged, and always hoped, by perseverance, to establish, I determined to visit the river in person, and to trace its course, from the place where it falls into the Ganges at *Champanugur*, to its sources in the vicinity of *Deoghur*, where I have at last found it. The result of this investigation will appear in this following Journal, accompanied by a map constructed for the purpose of elucidating the whole. If then my assumption of *Mandara* hill, as the place recorded
in

in the *Puranas* where one of the sovereigns of *Palibothra* was assassinated, be correct ; if the evidence afforded by the hills which appear in the neighbourhood of the town and through a very great extent of what formerly constituted the *Prasian* kingdom, prior to the expedition of Alexander the Great ; if these and other connecting circumstances, as well local and historical as traditional, be conceded, it will, I think, also be conceded to me, that they apply, in every instance throughout the discussion, as more naturally indicative of the town of *Bhagulpoor* possessing the site of *Palibothra* and the metropolis of the Parsii, than either *Rajmahal*, *Patna*, *Kenouj*, or *Allahabad*.

In conclusion, I take leave to notice, that it is to the illustrious character who now presides over the interests of Great Britain, in the East, to whom

I stand indebted, not only for permission to undertake the journey, but also for aiding me with means to effect its execution, granted with an urbanity of manner and pleasing condescension, which on my part equally demand as grateful an acknowledgement as they conferred obligation. It is, therefore, to his Excellency the Right Honourable the EARL OF MOIRA, under whose auspices the journey originated, that I wish to inscribe it, and whose acceptance of the result I respectfully solicit.

WILLIAM FRANCKLIN.

Camp,

Sources of the Chundun,

25th Dec. 1814.

JOURNAL.

(November 13.) **DHURUM-GUNJE**, five miles north-west of *Bhagulpoor*, western bank of the *Chundun*. Near this place the *Chundun* falls into the *Jumoonu* or *Bhagulpoor* nullah.

(November 14.) The road to *Kunkithee* from *Dhurum-gunje* is circuitous, owing to the numerous *paddy* (or rice) fields. Passed the village of *Simerya*, N. 30 E., and at twenty minutes past nine reached the village of *Kunkithee*, on the west bank of the river. Crossed and encamped on the eastern side. At *Kunkithee* the *Chundun* separates into two divisions or branches, the one flowing towards the *Gogha*, of which to the eastward it assumes the name; and the other north-west towards *Champanugur*, where it joins the *Ganges*. The bed of the *Chundun*, though now dry, where it forks off

is four hundred yards in breadth, and sufficiently attests what it would be in the rainy season; perfectly according with the description given of it by Arrian, as a river of the third magnitude amongst the rivers of India.*

The country is well cultivated, and abounds in *paddy* (rice in the husk), sugar-cane, *pawn* jungles, with *jenarah*, *bajirah*, and other grain. The *Chundun* river, though now dry, affords an abundant supply of clear and wholesome water, which is procured by digging pits in the sand, from one foot and a half to two feet in depth. Distance eight miles.

(November 15.) In the morning we rode along the bank of that branch of the *Chundun*, which is here named the *Gogha*, and terminates in what is called the *Gogha-nullah*, east of *Bhagulpoor*, bearing from hence N. 30 E. The
course

* ὁ δὲ Ἑρραννοβόας, τρίτος μὲν ἂν εἴη τῶν Ἰνδῶν ποταμῶν, μέζων δὲ τῶν ἄλλῃ καὶ οὗτος ἀλλὰ ξυγχωρεῖ αὐτὸς τῷ Γάγγῃ ἐπειδὴν ἐμβάλη ἐς αὐτὸν τὸ ὕδωρ.—The *Erranaboas* is the third in rank of the Indian rivers, and larger than those of other countries, but upon joining the Ganges its name is lost.—See *Vincent's Peripeus*, Oxford Edit. 1809.

course of the river towards the *Gogha* appears irregular ; but it is evident, from an inspection of its bed, that the actual breadth of the river in the rainy season affords an expanse of water, in many parts nearly equal to the *Ganges*.

The north-western branch, which terminates at *Champagnur*, is not so broad as the other.

(November 16.) At seven A. M. set off. Passed the village of *Chandpoor* N. 40 W. the *Jethour* hill bearing south by west. Continued our journey. The *Chundun*, on the right, of the same dimensions as before. Near *Chandpoor* is another *nullah*, called *Hahah*. At forty minutes past seven passed the village of *Sidpoor*, east : the road very bad, owing to the *bunds* made by the peasants, for the purpose of irrigating their lands from the water of the *Chundun*. At twenty-five minutes past eight passed the mouth of the *Andhra nullah*, near the village of *Roopsa*. The mouth of the *nullah* bore north-west. At this place the *Chundun* is six hundred and sixty yards in breadth. The *Jethour* hill bore south-west, and the *Burhum* hill south-west by west. At half past nine reached *Lowsah*, and encamped on the eastern bank of the *Chundun*.

Course of the river these last two days due south. At *Lowsah* the *Jethour* hill bears south: *Burhum* hill south-west by west.

The whole range of hills now distinctly in view run in a direction from south to south-west to a considerable extent. The continued breadth of the river, and the aspect of the hills, every hour afford an acquisition of strength to the establishment of my position, and mark in indelible characters the existence of the *Erranoboas* of the Greeks in the modern *Chundun*.

The country abounds in cultivation of all kinds; sugar-cane, rice, *jenarah*, and other kinds of pulse. Distance seven miles.

(November 17.) *Mandara* hill from *Lowsah* south-east twenty miles; the hill *Bheem Sena* from *Lowsah* bears south-west; *Ruthdem* hill south-west, distance twelve miles; *Jethom* hill south-west five miles; the village of *Gopalpoor* or *Nohabad* S. 20 W.

The *Chundun*, according to the information which I received from the natives, exhibits a peculiar habit in its rise and fall, and is different from other rivers in India. When it rains

rains in the hills to the south, near its source, the river suddenly begins to rise, and, soon filling, rushes onward with inconceivable violence and rapidity, carrying every thing before it in its course, and frequently overflowing its banks on either side to a considerable extent, when after discharging its waters into the *Ganges* at its different mouths of *Gogha*, *Munarpoor*, and *Champanugur*, it as suddenly subsides, and again becomes nearly dry, in which state it remains until the return of the rainy season.

I have already given an account of its change of name from *Errunbhoweh*, or *Errannoboas*, to *Chundun*. The following translation from the *Ootur Pooram* in the Sanscrit language,* will sufficiently explain the meaning attached to the expression of the river “flowing under ground,” as well as the future perpetual fertility of its banks, and its never failing springs; while it is certain, from the oldest records of the natives, that famine has never been experienced in this

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happy

* “Henceforth your stream shall run under ground.” Thus spoke Dhurma Nath Maha Prubhoo. See translation in the first part of this Essay.

happy land. The present appearance, both of the banks and interior of the country, sufficiently account for this curious fact, noticed in the traditionary legends of Hindoo Mythology.

Mandara hill from *Lowsah* bears south-east, distance twenty miles: it appears of considerable height, with a bluff jagged peak terminating in a knowl. *Bheemsena* hill bears south-west; *Pulhooter* hill bears south-west twelve miles; *Jethour* bears south-west four miles; *Gopalpoor* or *Nohabad*, S. 20 W. *Mahadeva* hill bore at *Mandara* north-west twenty miles.

(November 18.) Moved at a quarter before seven A. M; *Adjeetghur* hill south, *Mandara* south-east. Road along the banks of the river, which is narrower at this part of its course than for the two last days. The approach to the hills is beautiful. Pass *Gopalpoor*. Near *Chilkor* the river takes a bend to the south-west, and skirts the foot of *Jethour* hill, which is clothed to the summit with thick wood. The sands of the river, at this place, are of a reddish colour approaching to golden. It is three hundred yards in breadth, and flows south through a thick woody country; the emphatic characteristic by which it obtained its ancient epithet, *Aranya Bhuweh*,
forest

forest born or flowing through a forest. The cultivation on either side of the river is now in a most flourishing state, and it appears that the attention paid by the inhabitants to the labours of agriculture and their improvement, since this province was finally settled by the exertions of the late Mr. Cleveland and Colonel Brown, in 1778, has converted uncultivated and barren forests into a luxuriant garden, abounding in all sorts of grain of the best kind. Reached *Chilkor* at eight A. M. and encamped at the foot of *Jethour* hill, on the eastern bank of the *Chundun*. Distance five miles.

(November 19.) Moved at seven A. M. road through an enclosed country, *Jethour* hill and the other hills west extending to a considerable distance. Two small temples, dedicated to *Mahadeva*, stand at the foot of the *Jethour* hill. In the middle of the *Chundun* is a small island, thick set with trees and underwood.

The breadth here is various: *Pokhee* hill south-west; the interior well cultivated. Passed a string of villages on each side of the road, lately rescued from the forest. The country on both sides of the river covered with very thick woods, and

Kakhaurah hill bore south-west, distance about seven miles. Passed the village of *Murjeeva*, large and populous, the country highly cultivated. At eight A. M. came into the high road on the eastern bank of the river. Passed the village of *Nongary* south-west, at which place the *Oornee Nullah* joins the *Chundun*, as one of its numerous branches. At four minutes past eight reached *Bussunpoor*, situated on the banks of the river; *Kukhwara* hill south-west, *Narha* hill south-south-west. At the *ghaut* (or passage) of the *Chundun*, near this village, the river is five hundred yards in breadth and its sands of a golden colour. From *Bussunpoor* the mouth of the *Oornee Nullah* bears N. 30 W. distant about a mile: the hill *Rutholya* bears west by south, *Narha* hill south-west. *Kukhwara* hill south-west five miles, *Barha* hill west five miles. Distance six miles by perambulator.

(November 21.) At half past seven moved off. Near *Bussunpoor* the river winds considerably to the south-west, *Mandara* hill east. Road along the banks of the river, which are here very low, and must consequently in the rainy season oppose but a trifling defence against the inundation of the surrounding

surrounding lands. On our left appears a great deal of thick forest, but the banks of the rivers on both sides are well cultivated. *Kukhwara* hill south. At forty minutes past seven the mouth of the *Jumora joor Nullah* (which joins the *Chundun* at the village of *Bogurya* on the high southern road) bore west by north. At eight A. M. reached *Luknowandy Hat* on the eastern bank; distance four miles.

Sights from *Luknowandy Hat*. *Burhum* hill, north-west; *Jethour* hill, N. 20 W; *Burhum* hill, north-west by west; *Rutholia* hill, west; *Narhoda* hill, west; *Kukhwara*, south-west by west; *Teeoor*, south; *Mandara* hill, east by north. Course of the *Chundun* at *Luknowandy Hat* due south.

(November 22.) Moved at twenty minutes past seven, quitted the *Chundun*, and proceeded on into the interior, to visit *Mandara* hill east by north, *Chundun* river west. At half past seven the hill *Punj Pahary* east. Near the village of *Ganownya*, at twenty minutes past eight, *Mandara* hill bore north. Proceeded on in an easterly direction through a thick woody country, *Mandara* hill bearing north, *Sunghu Barbamee*

Barbamee hill south half east, *Malido* hill south-east. Passed the village of *Belleeah*, which stands on elevated ground, the surrounding scenery beautiful and fertile, the cottages of the inhabitants very neatly and compactly built, in patches detached from each other: *Mandara* hill north. Passed several *talows* (or large tanks of water): *Musoodun Mut*, a Hindoo place of worship, north. At five minutes past nine reached the village of *Bansy*, near *Mandara*, at a spacious *talow* with high banks. *Mandara* hill north, *Berburee* hill south, *Malido* south-east. Distance eight miles five furlongs.

MANDARA HILL.

(November 23.) Halted and visited *Mandara* hill.* The south side of this hill presents on the approach to it a singular appearance, it consisting of a range of five distinct hills rising one above the other, till they are terminated by the summit of *Mandara*, which is of an oval form, and very much resembles
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* Plate 2.

the *Gola* at *Patna*; the summit is surmounted by a stone *mut* or pagoda called *Musooden Mut*, whither the idols that are seen in the plain below, at a *mut* of the same name, are carried at the annual *poojas*, two in each year, to be worshipped in the temple. At the south foot of the hill is a spacious *talow*, called by the natives *Poupthur*, the descent to which is by a stone staircase of seven steps, each step being fourteen feet in length by one and a half in breadth. Near this flight of steps are great quantities of broken stones of different dimensions, mutilated idols, fragments of pillars, and other irregular masses. The circumference of the *talow*, as measured by a perambulator, is four furlongs forty yards. Three sides of it are covered with trees and jungle; the fourth embraces the south-eastern base of the mountain, which is cut away in a sloping direction.

A stone channel or watercourse, formed from a natural fissure in the rock, runs in a direction from north-west to south-east, along the centre of the hill, which it divides into two parts. The sides of this channel are very steep, and formed of hard black rock, having a coal-like appearance resembling

resembling the crater of a volcano : the channel itself is deep and hollow. From this channel, in the rainy season, a torrent of water pours down, and is discharged into the tank in the plain below. It is called by the natives *Putulkunduru*, and perfectly answers to the description of that place, as detailed in the account given by the learned WILFORD in the Asiatic Researches ; though he has applied the circumstances to the neighbourhood of *Rajmahal*, and the *Mootée-jhorna*, or pearl cascade at that place.*

• The mountain *Mandara*, though in its general features barren and rugged, is yet occasionally interspersed with trees and jungle, growing out of the fissures on its rocky base and sides.

(November 24.) The ascent to *Mandara* is by a winding road or staircase cut in the rock, with landing-places of rock at intervals. Near the first staircase is a small stone image of the bull *Nanda*, not badly executed : the head is broken. About three hundred yards from the foot of the hill is a heap
of

* See Appendix.

of ruins, apparently the remains of a small temple. Adjoining to this the second staircase, consisting of sixty-seven steps, continues the ascent. All these stairs are excavated from the rock, three feet seven inches in length and one foot eight inches in breadth. On the right hand of the second flight is a colossal figure of *Maha Kali* cut in the rock. The goddess is bestriding a demon, whom she has subdued in combat : she is armed with a battle-axe in one hand and a sword in the other, and has three faces and ten arms, with a *malu* or necklace of human skulls.

A short distance from this place, continuing the ascent, you meet with a sight extremely beautiful : a natural cascade, which issuing from the spring called *Seeta Koond*, flows over the black and rugged surface of the rock, and discharges itself into the *Puttul Kanduru*, or channel below, from whence it is conveyed to the *talow* of *Pouphur* at the foot of the mountain. From this place you ascend the third range of stairs, being a flight of thirty-nine steps, and presently after the fourth, which has one hundred and one steps, and then a fifth of

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thirty-

thirty-five steps ; the whole forming, as it were, a magnificent natural ladder.

In our road up we observed many images and fragments of stone laying scattered on each side of the way, the latter appearing to be the remains of small temples, to be visited by the pilgrims in progressive ascent to that on the summit. From the last landing-place the *Cheer Nullah* on the left bore east, the river *Chundun* on the right west, the mountain *Mandara* being in the centre between the two. From hence you proceed up the sixth range of stairs, eleven in number, when turning round a corner to the north-west you come to a beautiful enclosure of *mango* trees, and behold the cistern called *Seeta Koond*, or well of *Secta*,* being a square enclosure faced on three sides with large stones, the scarp of the rock forming the fourth, and containing sweet and transparent water. This water, issuing from apertures in the rock, flows down the side of the mountain, and is finally discharged into the *talow* at the bottom, and from the brightness of its appearance it
may

* See Plate 3.

may truly be called a *motee jhorna*, or pearl-dropping spring. Here the scenery is romantic and picturesque, the green and flourishing trees forming a most remarkable contrast to the black and barren rock near which they grow.

A short distance from *Seeta Koondu* is another well or cistern, called *Sunkur Koondu*,* of a triangular shape, cut between two parts of the rock, which divides at this place. On the side of this cistern future travellers may recognize a figure of *Sunkur* cut in the rock. Close to *Sunkur Koondu* commences the seventh series of stairs, consisting of twenty-three steps, after passing which you come to the well or cistern called *Lukshmun Koondu*, or well of *Lukshmun*.† This is situated in a nook of the rock to the eastward; beyond which, by an ascent of thirty-seven steps, you are conducted to the summit of the mountain and the *Musoodun Mut* (or temple) dedicated to *Mahadeva*. The *Puttul Kunduru*, or channel, so frequently mentioned, runs along the north-west side of this temple, and preserves the same features as at the

* See Plate 4. † See Appendix.

bottom of the mountain, viz. a deep rugged channel of coal-black rock, of volcanic appearance. Here a magnificent prospect bursts upon the view; the whole range of hills in the *Jungleterry* extending from south-east to north-west, the *Chundun* river and its numerous arms or *Nullahs*, and the dark and impervious forests stretching towards the south, as far as the eye can reach, altogether form a picture, that at once contributes to warm the imagination and to elevate the mind. Though we viewed the prospect to disadvantage, the weather being hazy, yet the coup-d'œil made an impression on our minds that will not be easily eradicated. Descending from the summit we returned to *Sunkur Koondu*, and from thence proceeded to view some figures cut in the rock on the north-west side of the hill: their appearance was singular. After descending a range of sixteen steps, we entered the rocky bed of a watercourse, extending along the side of the mountain, and presently reached an assemblage of projecting rocks that overhung us. In the centre of this assemblage was a huge and hideous figure, or rather its head only, for the body does not appear below the neck: it is of larger dimensions

ons

ons than life, cut out of the rock, which has been hollowed on both sides for the purpose, and a flight of stone steps lead up to it from the channel below. The native *pundits* who inhabit the mountain, as likewise some *pundits* whom we brought from the *Musoodun Mut*, in the plain below, informed me that the figure was a demon, and was called in their *Puranas* by the name of *Mudhoo Ruksha*.* It is stated in the *Markandiya Purana*, that this demon was produced on the mountain *Mandara* from the ears of the God *Vishnu*, at the creation of the world, and having shortly after his birth attempted the life of *Brahma*, or the creating power, was, together with another demon, punished for his presumption, and driven from the world above to the depths below.† The figure

now

* See Plate 5.

† Does not this passage bear a striking analogy to the circumstance of the punishment of Satan and his angels, as described in the words of our immortal Milton?

————— “ Him the Almighty Power

“ Hurl'd headlong flaming from th'ethereal sky,

“ With

now seen was cut to represent this occurrence, but by whom I could not learn. Near the figure of the demon is another large figure cut in the rock, called by the natives *Vamun*; it is connected with one of the Hindoo *avatars*, or incarnations of the divinity, which is named from the dwarf, whose form *Vishnu* had assumed. Another figure, lower down the rock, is also to be seen, called *Narasingha*.

About twenty yards eastward of *Mudhoo Ruksha* is an excavation in the rocks, forming one of the *Koondus*, or cisterns, which abound in this singular mountain:* it is called *Akas*

“ With hideous ruin and combustion, down
 “ To bottomless perdition, there to dwell
 “ In adamant chains and penal fire,
 “ Who durst defy th’Omnipotent to arms.”

Parad. Lost, B. 1, line 45.

* The following are the names of the *Koondus* (or cisterns) that adorn this singular mountain.

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|------------------------------|--------------------------|----------------------------|
| 1. <i>Gumbheerah Koondu.</i> | 5. <i>Kali Koondu.</i> | 9. <i>Sooraj Koondu.</i> |
| 2. <i>Kichera Koondu.</i> | 6. <i>Secta Koondu.</i> | 10. <i>Nath Koondu.</i> |
| 3. <i>Hoom Koondu.</i> | 7. <i>Akas Gunga.</i> | 11. <i>Sunkur Koondu.</i> |
| 4. <i>Lukshmun Koondu.</i> | 8. <i>Kamala Koondu.</i> | 12. <i>Pouphyr Koondu.</i> |

Akas Gunga (or sky river). In it is a perpetual spring of clear and sweet water, but of shallow depth. The natives affirm that it is never dry, but that if it be completely emptied it will fill again of itself: a curious circumstance, if correct; for the bed of the nearest river must be at least a thousand feet from the place where this cistern is found. The name is emphatic, meaning in Sanscrit “ sky river.” Near this cistern is a cave on the side of a rock, in which a *fakeer* constantly resides.*

At eleven A. M. reached our breakfast tent at the foot of the mountain, highly pleased and gratified with this day's work.

It may be better imagined than described, what an appearance the collected waters of these respective reservoirs, when overflowed at the period of the solstitial rains, must present to the view, traversing the sides of the mountain in all directions, flashing with a violence totally irresistible, over the surface of the rocky declivities and other parts, until their
final

* See Appendix B.

final discharge into the *Pouphur*, and other receptacles in the plain below.*

KAMDHENOO, OR PARENT COW.

About a mile to the east, on the skirts of the hill, stands the *Kamdhenoo mut*, or pagoda, being a small square temple built of stone, with a roof of brick. The temple contains the figure of *Kamdhenoo*, or parent cow, of the Hindoos, well known in Sanscrit records to have been one of the fourteen *ratnas* (or gems) produced by the churning of the ocean in the white sea, in which operation the mountain named *Mandara* served as a churning-staff.

The figure of the cow is in height three feet four inches ; in length, from the forehead to the tip of the tail, six feet three inches ; in the girth, five feet. Round the hump of the animal is a necklace of flowers by way of ornament: two
small

* Of these *Koondus* the first six are on the sides and near the summit of the mountain, the others are below.

small calves, in stone, are taking milk from the mother. The figure is cut out of a solid block of light grey stone, and stands on a pedestal: its execution, though proportionate in its parts, is rude, and evidently of high antiquity. The temple is now mouldering fast to ruin.

Near this temple is another in ruins, which consist of large blocks of stone: the emblem of *Mahadeva* is to be seen in the remains of a small stone chamber. The building is called *Kamdhenoo Nath*, and is connected with the worship of the other temple. To a considerable extent around the mountain are the remains of ruined temples, which in ancient times, and during the splendour of the Hindoo government, must have greatly contributed to enhance the beauty and amenity of the situation of *Mandara* hill. The tradition prevalent asserts, that there was a large city in the neighbourhood. East of the *Mut Kamdhenoo* is a mutilated image of the goddess *Kali*, of blue stone, near seven feet in height. Though the principal figure in the centre has been destroyed by bigot hands, the head only remaining, several of the

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figures

figures of smaller dimensions on the sides remain entire: some of them are well executed.

A thick forest encompasses the hill *Mandara* on three sides: it is only accessible from the south-east. I conjecture its circumference to be about four miles, and its height from the base to the summit one mile two furlongs.

Near *Pouphur talow*, a short distance up the rock, to the north-west, are several very large inscriptions cut in the rock, but in a character of which I could procure no account: a fac simile,* on a smaller scale than the original, is presented for the investigation of the learned. There are other inscriptions to be seen, both above and below, in different parts of the mountain. I should suspect; if they are ever decyphered, that they will be found to relate to the worship of the temple called *Musoodun Mut*, at the summit. The natives call them *Devatah Khut* or the character of the gods.

(November 29.) Returned to the *Chundun* and resumed our survey: road through the forest west, *Mandara* hill north.

* See Plate 6.

north. Passed the village of *Bukhdumba*, near which, though in the forest, was some cultivation, the openings in the forest occasionally presenting fields of paddy and other grain, while the woods on each side, though wild and solitary in their appearance, were not unpleasing. Passed the village of *Babodeh*, north by west : *jheel*, or stagnant water, on the right. Passed the village *Booraha*, hill west. Passed the village of *Pursiya* west. At ten A. M. reached *Luknowandy Hat*, distant from *Mandara* by this road five miles, while the circuitous turn we took on our route thither gave eight miles five furlongs by the perambulator.

(November 30.) Moved a little before sun-rise ; *Mandara* east ; our road along the banks of the river, through fields of sugar-cane ; paddy and *daul* (coarse grain) in great abundance. The river here narrows, but there is a good deal of water in it : shortly after it widens to the breadth of six hundred yards and runs eastward. At *Koononee* it was nearly a mile broad.

Near the village of *Koononee* the lake of *Simerya* bore south-west by west, distant one mile ; *Narha* hill west : some

large stones in the bed of the river. Passed the villages of *Lahate*, west; *Coorara*, east; *Bildiya*, east; *Khawaspoor* and *Mudhya*, west. Passed the foot of a small low hill near *Boorselee*, covered with trees and much jungle. The road along the foot of the hill leads to a forest of lofty trees interspersed with jungle; the road on each side strewn with large stones, which give it a romantic appearance. The river on the right with some water in it: *Munsera* village west.

At eight A. M. reached *Boorselee*, situated on the skirts of the forest between two hills, on the borders of a small lake, called by the natives *Deh Boorselee*.* It is detached from the *Chundun*, in the vicinity of the rocky ridge of the western hill, and named from that circumstance *Sila Sungum*, or “the flowing of the river near the rocks,” similar to that already mentioned at *Patergota*. The lake is below the level of the river. On the western bank of the *Chundun* is another hill, called *Lookla*, west by north. Thick forest

scenery

* See Plate 7.

scenery all around. The course of the river here is from north-west to south-east. Distance five miles four furlongs.

(December 2.) Moved a little after seven : road through the forest. Passed *Gowreebala* and *Singhajoor* villages east. Here the river has the form of an horse-shoe, and winds considerably. Passed some fields of barley and *Bujarah*. Passed the village of *Domohan*, situated on a rising ground at the junction of the *Chundun* and *Coorara* rivers: the mouth of the *Coorara* south-west ; course of the *Chundun* east. The *Coorara* river takes its rise at *Godoo* hill, about twenty-four miles west of *Jumdaha*: at its junction with the *Chundun* it is one hundred and forty-five yards in breadth, and the *Chundun* only thirty-three. The country about *Domohan* is highly cultivated. *Deopoor* village north.

Passed the skirts of a thick bamboo jungle, the first we have seen; river west, *Deijoor Nullah* east: the country beautiful, abounding in cultivation of all kinds, sugarcane, *jenarah*, wheat, barley, rice, and mustard-seed, with the plant *til* or linseed oil, and the cotton shrub, and occasional fields of tobacco.

At nine reached the village of *Narayan Chuk*, on the eastern bank of the *Chundun*, immediately opposite the large and populous town of *Jumdeha*. Proceeded from *Narayan Chuk* to the mouth of the *Dhumnajoor Nullah*, which taking its rise from the hill called *Bundee Seemul*, about nine miles west by south from *Jumdeha*, joins the *Chundun* about four hundred yards from thence, south-west by south. In the neighbourhood of *Jumdeha* we found the date tree in great abundance. Distance by perambulator five miles four furlongs.

At *Jumdeha* the river is three hundred yards broad. In its bed are found great quantities of pulverized iron, which have been detached from the masses of iron found in the hills to the southward, and washed down from thence at the season of the periodical rains. This iron is manufactured at *Jumdeha*.

It is first concreted by the process of fire, and laid by for a time: it is then again hardened by the same process, and afterwards hammered into pigs and bars of various dimensions, and sold for use. Several articles of this iron-work are made at *Jumdeha*, and form a part of the internal commerce of the province.

province. The price of iron at *Jumdeha* is from three to five rupees per maun.

(December 4.) In the morning we crossed the *Chundun*, and proceeded a short distance on the high southern road to *Deoghur*. The country around *Jumdeha* is highly cultivated. The villages are disposed in a peculiar manner, the houses being in rows four or five together, and detached from others, eight or nine yards, so that each village occupies a large extent of line, and I suppose the village of *Jumdeha* to be nearly a mile in length. *Bagha Paharee* east by south. A thick forest of bamboos extends to the southward as far as the eye can reach, the country is beautifully diversified with hill and dale. Crossed and re-crossed the *Dhumnajoor Nullah*, which falls into the *Chundun* near *Jumdeha*; its direction to the hills due south, *Girwah* hill west. The bank of the *Chundun* here consists of white chalk and red earth. At nine returned to the tents.

On crossing the river this morning to its western bank, I at once perceived the very great advantage to be derived from surveying this river from its eastern bank; for no sooner do
you

you cross than you miss the river, and can only obtain occasional sights of it, which are much obscured by the trees, whereas on the eastern bank you have a constant and commanding view of the river. This route, however, occasioned us some trouble, for the eastern road to *Deoghur*, along the banks of the *Chundun*, has long been shut up, and is much obstructed with watercourses and *bunds* made for the irrigation of the surrounding lands. This circumstance compelled me frequently to halt for a day or two, to have the road put in order. Through the whole of the eastern side of this river, from *Bhagulpoor* to this place, is a sheet of cultivation. The *Zemindars*, however, as well as people of all descriptions, have been most ready and zealous in affording us every assistance in their power; and I deem it a duty incumbent on me to represent, that either in their discourse or actions I never saw more loyal or attached subjects to the British Government, than are the inhabitants of the *Jungleterry* district. It does not appear to me that any gentleman has hitherto explored the road to *Deoghur* along the eastern bank of the *Chundun*, though many have been the high southern
road

road inland; a circumstance which must necessarily (except at the occasional crossing places) have rendered the view of this river imperfect, and inconclusive as to its real state or dimensions.

(December 6.) Moved a little after seven: road through a variegated country of hill and dale; the *Chundun* on our right. Passed through a thick forest; a great deal of water in the river. Passed the village of *Kilandah* near a lake in the *Chundun*. Entered a thick forest at the foot of *Kusma* hill, which we began to wind round; the river on our right. This hill is clothed with trees to its summit. Amongst others we saw the *tussur* tree, on which the silkworm is produced. The worm or caterpillar is dark green, the head and body spotted with small gold specks. *Dubna* hill west. The *Papercuha Nullah*, which comes from the eastward, skirts the sides of this hill, and after running north in a winding direction, falls into the *Chundun*, which at the rainy season must receive a considerable accession of water from it. Thick continued bamboo forest all around, the scenery wild and romantic. After compassing this hill, we skirted another

bearing west, the road lying between the two. Continued to wind round the *Maldeo* hill, and after a pretty steep ascent we descended to the opening of the plain below, near the village of *Nurchaturry*: *Teeoor* hill south, *Nuchaturry* hill east. The road between these hills is strewn with immense loose stones and the stumps of trees, whilst its numerous acclivities and descents render it of very difficult access, and to any thing but foot passengers or elephants impassable: no loaded cart could possibly effect the passage. The distance after entering the forest to its termination at this place was about two miles: the *Chundun* constantly on our right. The scenery of this morning's march recalled to my mind the mountains in the south of Persia, over which I travelled in the year 1787-8.

Crossed another *Nullah* that falls into the *Chundun*, and had a fine view of the two hills which we had just passed. Course of the *Chundun* south-east: thick continued forest.

At nine A. M. we skirted the *Karokha* hill, covered with thick and impenetrable jungle: road narrow and very difficult. Proceeded by a winding ascent. Passed the hill *Hurdeo*, west; at the foot of which is a small lake below the level of the
Chundun,

Chundun, and bordered by large rocks. At twenty-five minutes past nine reached *Lukshmipoor*, and encamped on the eastern bank of the *Chundun*, here about one hundred yards broad. The scenery around this place is wild and romantic : it presents an amphitheatre of hills and thick jungle. Course of the *Chundun*, east ; *Maldeo* hill, north-west ; *Kusmali*, north. Distance by perambulator five miles.

During this day's march we picked up a quantity of pulverized iron mixed with sand, from both sides of the river, similar to that found at *Jumdeha*.

(December 7.) *Lukshmipoor*, the residence of the zemindar of this division of the *Bhagulpoor Jungleterry*, is situated in a valley on the banks of the *Chundun*, surrounded by a beautiful assemblage of small hills, with thick forest extending to the north and west. The *Dhumnajoor Nullah* joins the *Chundun* a little below the village to the south-east. The remains of the fort of *Lukshmipoor*, which was taken by Colonel James Browne in 1778-9, is now converted to a comfortable habitation for the zemindar's family and his relations. Some merlons and a bastion appear to the westward of it.

The present possessor of this zemindaree is named *Nam Narayan Deo*, grandson of *Jugunnath Deo*, who in 1777-8 resisted the Company's authority, raising an insurrection in the province, which however, by the abilities and valour of the late Colonel Browne, assisted by Major Brooke, was completely subdued, and the final settlement took place, which has remained unaltered until the present time. Since the period abovementioned, the lands in the *Jungleterry* have improved to a considerable extent, and even the wildest parts are in some state of cultivation. If the population admitted of the clearing the jungles and forest land, the advantages to be derived would be incalculable, the soil being excellent, of rich black mould. Those parts lying immediately on either side of the *Chundun*, and in the vicinity, have already experienced these benefits, as we have witnessed during the whole of the way from *Bhagulpoor* to this place.

The village *Lukshmipoor* is but small, being only the residence of *Nam Narayan Deo*, and chiefly consisting of the habitations of his family and relations. When the settlement of the *Jungleterry* district was first made (1778) by the
united

united labours of Colonel Browne and Mr. Cleveland, the aggregate amount at that period of the gross revenue of the district, containing the *pergunnahs* of *Curukdeha*, *Guidore*, *Beerboom*, *Curukpoor*, *Bhagulpoor*, and *Colgong*, amounted only to 74,801 sicca rupees;* of this sum, 24,000 is placed to *Bhagulpoor* alone, whereas in the present year (1814), the *Bhagulpoor* collectorship yields upwards of four lacks per annum. The late Colonel Browne was of opinion, that the revenue he has stated was more than the district could well afford to pay, leaving a decent provision for the zemindars and their families. It is evident, therefore, from the present inspection of this part of the district, that a very great improvement has been made, which is still increasing; and the causes for it may be assigned, first to the attention paid by the inhabitants to the labours of agriculture, occasioned by the moderate assessment which the landholders pay to Government, and secondly by the increased commercial intercourse now existing betwixt the interior of the country and the banks of the Ganges, as well as with the adjoining province of *Behar*

* See Colonel Browne's account of the *Jungleterry*.

Behar and other parts. Many articles of trade which did not obtain forty years since, are now both imported and exported from hence; and in the article of grain alone, a vast deal of various kinds is exported to the neighbouring districts.

Iron ores are found in the *Chundun* and in the hills, with other articles, the spontaneous productions of the forest, viz. the *kath*, an article eaten with *betel*; *lawk* or *lak*; the *tussur* silkworm, *tikoor*, turmeric, and *abhra* or isinglas, are all of them very profitable to the inhabitants. The difficulty of water carriage (none of the rivers being navigable) formerly complained of, and considered as a drawback to the industry of the inhabitants, has of late years also been much remedied by the improvements of the principal roads of the district, so that abundance of cattle, buffaloes, &c. constantly traverse it in every direction, whilst the general fertility of the soil is such, as to produce every thing in the greatest abundance with very little labour.

(December 9.) Moved at half past seven: the road along the side of a steep hill; the river on our right. Large loose stones and the inequalities of the surface rendered the
passage

passage difficult: the surrounding scenery extremely wild. Descended the hill and entered the river which contains some water: heard the roaring of bears in the opposite jungle. Entered a thick bamboo forest interspersed with various kinds of trees. Proceeded up an ascent: continued jungle. Passed up several ascents, with alternate descents. Crossed the beds of several torrents now dry, which descending from the hills in the rainy season, discharge themselves into the *Chundun* at several points. Road on the skirts of thick jungle, impenetrable every where to any thing but the wild animals, its native inhabitants.

On clearing the forest, a sight truly novel and impressive met our view, the whole of the river being imbedded with huge masses of blue rocks, as far as the eye could reach; the water, though in small streamlets and transparent as diamond, flowing through the interstices. The place is called by the natives *Soor Gouree*,* (or print of the Genii's foot). Course of the river due east, and the whole is surrounded by an amphitheatre of thick over-hanging woods. This was the
first

* See Plate 8.

first part of the river where we had met with any considerable assemblage of rocks, from its embouchure into the *Ganges* at *Champanugur* to this place.

At ten A. M. quitted the bed of the *Chundun*, and proceeded along the ridge of a hill. At half past ten came to another assemblage of huge rocks in the centre of the river. The place is called by the natives *Looli Gogur*,* or the broken river, from its being blocked up. The *Chundun* is here joined by the *Punjkutiah Nullah* from the north-east. The water here, as in the former place, flows through the interstices of the rocks in pleasing murmurs, but when filled by the periodical rains, and joined by the waters of the *Punjkutiah Nullah*, running over the bluff and rugged points of the rocks, must become a boisterous and roaring torrent, since the narrowness of its bed, which is not more than one hundred and thirty yards at this place, must thereby increase the violence and velocity of its progress, and give it the appearance of a grand natural cataract, marked in indelible characters as coeval with creation. The surrounding scenery is equally wild

* See Plate 9.

wild as in the former place. Not a single village or habitation did we perceive during the whole of this day's march.

Quitted the bed of the river, and ascended again the shoulder of a hill, through thick and continued bamboo jungle; the river on our right covered with rocks overspreading its whole breadth. After ascending and descending several times, at half past eleven entered the bed of the *Chundun*, and immediately commenced another ascent. Passed over several ascents and descents, having flat table-land at the intervals.

At twelve A. M. entered the river again at *Mowra Ghaut*,* which here presents a similar appearance of piled up rocks, with the water trickling through the interstices. The view here is truly singular, though difficult to describe. The rocks being disposed in irregular forms, present an incongruous jumble of rude and jagged projections, tumbling in a manner one over the other, which contrasted with the wildness of the surrounding woods have a peculiar effect on the beholder.

* See Plate 10.

At one A. M. re-entered the *Chundun* at its junction with the *Lukwama Nullah*, and presently after ascending the ridge of the hill came again to a table-land about a mile in length, formed by a stratum of rock, as was evident from the broad surfaces of the stones we saw fixed in the soil; occasional plantations of tall and strait trees. After several times ascending and again descending, at two P. M. reached the village of *Cudar*,* situated on the eastern bank of the *Chundun*. Distance by perambulator eleven miles three furlongs.

The accompanying sketches, taken on the spot, will convey but a faint idea of the rocks and river at *Soor Gouree* and *Loolee Gogar*.†

At *Cudar* the river is only eighty yards broad; but there is a small lake on the western bank, below the surface of the river. The river appears to have narrowed gradually since we left *Jumdeha*, and the rocks to have increased.

(December 12.) First part of the road through the jungle along the banks of the river. High road to *Jayapoor* south;

* See Map. † See Plates 9 and 11.

south; the *Joor Nullah* west; river winding; village of *Boornhala*, opposite side, west, some cultivation; *Roony* hill west; *Teeoor* hill south; *Gootgootya* hill west; the rocks in the *Chundun* but scanty. Passed *Mangumrecya Nullah*. Village of *Churna* south; road through an open and well cultivated country; *Mowrya* village west.

Near the village of *Churna* the road turns off to *Jayapoor*. Quitted the *Chundun* and proceeded along the banks of the *Joor Nullah*, which comes from *Teeoor* hill: *Poostwaree* hill east by south. Crossed the *Joor Nullah*. Passed *Tingunya* village east; *Gootgootya* hill west by north; *Roony* west.

At nine A. M. reached *Jayapoor*, on the banks of the *Joor Nullah*: *Musna* hill south, about six hundred yards; *Teeoor* hill south. Distance by perambulator five miles. The situation of *Jayapoor* is peculiarly marked by a large assemblage of rocks in its neighbourhood, as well as in the bed of the *Joor Nullah*, whose course in the rainy season they must contribute to impede, and produce a formidable cataract. The whole of the surrounding soil is of the same aspect, intermixt with a rock, which one would imagine serves as the

basis. The appearance of these rocks is singular, at one time consisting of long flat surfaces, and at another of large projecting points and elevated masses of fantastic shapes, overhung in various directions, with trees and with verdure occasionally growing out of the interstices. They strongly reminded me of the antiquities to be seen at Stone Henge, in Wiltshire.

Jayapoor, one of the principal towns of the *Jungleterry* district, is situated on a rising ground, with the *Joor Nullah* in front, winding through the rocks with which its bed is thickly strewed. It is fifty-five miles south from *Bhagulpoor*, and fourteen north of *Deo Ghur*. The town consists of a number of distinct houses, detached from each other at a small distance, like those in other parts of this district, and is about a mile in circumference. It is populous, and lying on the high southern road to *Deo Ghur*, commands a considerable portion of the trade of the country. There is a general market here every Sunday, when the people assemble from various parts of the interior, and a brisk trade is carried on in the way of barter. *Jayapoor* and its neighbourhood
produce

produce abundance of the best kinds of grain of various sorts: a great quantity of iron is also manufactured here, as well as other articles already noticed.

Numbers of the *Jain* sect reside in this place, and a still greater number in the neighbourhood of *Deoghur*: indeed they are to be found throughout the province, and tradition gives them the occupation of this part of India in a remote age. They were once powerful in temporal authority, as well as in the possession of the respect of the natives, on account of their religious pre-eminence. It is well known, that the sect of the *Jain Dhurmiyan*, or worshippers of *Dhurma Nath*, are entirely distinct from the other classes of the Hindoos, and are treated by the modern Brahmans as sectaries. This, however, does not prove the fact, as there are to be found evident traces of their worship obtaining precedence in many parts of the great peninsula of India; and it is probable that, in the time of Alexander's invasion of the western provinces of India, they possessed authority in the eastern parts of this great empire, and more especially in the kingdom of the *Parsii*, or eastern Hindostaun. The account extracted from the Vayu
and

and other Puranas evidently points out the *Jain* worship to have obtained at *Baliaputra*, or *Palibothra*, during the sovereignty of the dynasty of *Bali*; and if the pillars and inscription at the *Paduka* near *Bhagulpoor* be proved to be modern, that circumstance does not, in my opinion, vitiate the antiquity of the *Jain* worship at that place, but rather tends to confirm the fact. It would, however, be superfluous in me, in this place, to enter into a detailed statement of the *Jain* religion, or of its tenets or doctrines. That has already been done by a far abler hand, and the points fully investigated by the ingenious and learned Colonel Colin Mackenzie, of the Madras Engineers, who, it is hoped, will soon favour the public with the result of his laborious and long continued researches, on this and many other interesting topics of Indian history and antiquities.

Jayapoor is under the management of *Nam Narayan Deo*, as is likewise *Teeoor*, though that place is in the *Beerbhoom* district. We found, as usual, in the jurisdiction of this hospitable zemindar, every comfort and accommodation that could possibly be required, and his whole conduct

has

has evinced him to be a loyal and devoted servant of the state.

(December 15.) Moved at seven A. M. Road through the jungle: *Musout* hill south; *Poostwaree* hill south-east; *Chulya Bhowna* south-east. The forest has openings in some parts, where the jungle has been cut down, and succeeded by cultivation. Passed the village of *Dhabee*. Crossed the *Joor Nullah*, which flows from *Teeoor* hill, having little water in it.

At nine A. M. encamped at the foot of the *Teeoor* hill, near the village of the same name. A spacious *talow*, or reservoir, has been dug at this place by the late zemindar of *Lukshmipoor*, *Roopnarayan Deo*, father of the present *Nam Narayan Deo*. It is divided in the centre by a *bund*, or embankment, and is a work of great utility, where no other water is to be had. A *pukka ghaut*, or flight of stairs, leads down to the tank, and on the adjoining bank is a small temple dedicated to *Mahadeva*, the work of the before-mentioned zemindar. In the neighbourhood are plantations of *paddy* and *jenara*, and
on

on the banks of the tank are a great number of wild monkeys, whom nobody disturbs.

The fort of *Teeoor*, which formerly stood near the village, was destroyed by Major Brooke, after its capture in 1777, during the disturbances in the *Jungleterry*, and its site at present is occupied by the *Kutcherry* (*Kuchhari* or court of justice) of a *gomastah* (or agent) employed by *Nam Narayan Deo*. The *talook* (or division) of *Teeoor*, though situated in the *Beerbhoom* district, belongs to the zemindar of *Lukshmi-poor*. Distance by perambulator six miles six furlongs.

Teeoor hill is stupendous, and by far the largest in the *Jungleterry*, consisting of many detached parts, and extending upwards of eight miles in circumference: it is two miles and a half in length, and half a mile two furlongs in height. The prominent and characteristic feature of this magnificent hill is an elevated bluff point or cone, rising from the centre, and visible forty miles off. Like the barrow of *Esyetes*, in the plain of *Troy*, this hill has been to us a guide and indelible landmark, in our survey of the river and of the *Jungleterry*.

Jungleterry. Though its base and sides are covered with trees and verdure, its different summits are bleak and barren rock, and present a singular appearance, difficult to describe. It bears from the village south-east. The accompanying sketch, drawn on the spot, will perhaps answer better than the foregoing description.

(December 16.) Returned to *Jayapoor*; *Poostwaree*, and *Musout* hills, east and west. Near *Jayapoor* we saw a stratum of chalk, and stone impregnated with iron, which on being handled crumbles to pieces. It appeared to be chalk in some peculiar state, and is speckled with small green spots.

(December 17.) Returned to the *Chundun* and resumed the survey. Near the village of *Churna* the *Chundun* joins the *Joor Nullah*, from whence it runs nearly west. Proceeded along the banks of the river, here about eighty yards broad; jungle on each side: no rocks in the river. Passed *Gidmaroo* hill east, *Gootgootya* hill west. Passed the village of *Cooljoor* east; *Cutarya*, a large and populous village, west. Some water in the river at this place, and in the bed of it a few stones, resembling the stumps of trees. At *Cutarya* the *Ju-*

moonah Nullah joins the *Chundun* from the south. Passed the village of *Bajor* west. Crossed the *Taryarara Nullah*, which joins the *Chundun* near *Cutarya*, a small lake below the surface of the river bounded by rocks. *Kutowrya* village west; *Bijoodee* west; the road, winding with several ascents and descents.

At ten minutes before nine came to an immense assemblage of large rocks, called *Gujhana Gogar*,* or the Elephant destroying river, which completely blocked it up: the direction of the river south-west. In the rainy season the appearance must be tremendous, the rocks being of a much larger size than either those at *Soor Gowree* or *Loli Gogar*; they are of the roughest and most irregular shapes, and their interstices are occupied by trees growing out of them.

In the bed of the river, about six hundred yards further on, you come to another assemblage of rocks occupying its whole bed, but not of so large a size as the preceding ones, the water of which, lucid and crystalline as a diamond, trickles through the interstices of the rocks. The appearance
of

* See Plate 12.

of these is truly singular, and in connection with those observable at *Soor Gowree* and *Looli Gogar* may be compared to the cataracts of the Nile, to which they bear a striking resemblance, as described by Pocock, Norden, and the interesting, intrepid Bruce. In particular, the cataract at *Assouan*, or *Syene*, in Upper Egypt, presents the same characteristic features as those in the *Chundun* above described; and we learn from Norden, that that part of the Nile was emphatically denominated by the Arabs *Silsillut Az-zehub*, or the golden chain.

Passed *Jeetmoola* village west, our track leading over an undulating country, through thick forest, with the river on the right. Crossed the beds of several torrents that flow into the *Chundun*.

At ten A. M. reached the village of *Bhanga*, on the south bank of the *Chundun*, *Gootgootya* hill north, six hundred yards. Distance by perambulator six miles three furlongs.

The kindness and hospitality with which we have been treated is inconceivable; every means have been taken to prevent our wishes. At our first march from *Jayapoor* to *Bhanga*,

the *Sebarakar** (or head manager) of this division, exclusive of an ample supply of wood and other articles for ourselves, insisted on entertaining the whole of the party in camp with the requisite refreshments. Such conduct deserves to be recorded ; and I trust I shall stand excused by Government for bringing the circumstance into notice, as I conceive it presents a real picture of the attention and attachment of the inhabitants of the *Jungleterry* towards their British rulers.

(December 18th.) Halted.

At *Bhanga* is another assemblage of large rocks on the north-western bank of the river : they lie very thick at the bottom of a hill called *Fursee Dumkee*, or the hill of the battle-axe. This is a place of great antiquity, and held by the natives in high veneration, on account of a singular appearance in the rocks, representing the progress of an enormous

* I have since learnt that *Bhanga*, with other villages in the neighbourhood, are lands allotted by the Government for the maintenance of the High Priest of the Temple at *Deo Ghur*, from whose hospitable attention, whilst we remained at that place, we derived similar assistance.

enormous serpent sliding down the hill to the water's edge. The impression* is dented on the rock, which is of a dark blue colour approaching to black, and different from the other parts of the rock. The extent of this impression is about thirty yards in length, descending from block to block until it reaches the river. Its breadth varies from three to five fingers, and towards the termination near the river it is nine inches.

Near this is another impression of a singular appearance, representing a *fursa* (*parasu*) or Indian battle-axe, called *Vajra Dund*,† which according to tradition was the weapon of *Dhurma Nath*, or the Supreme Being, as described in the *Ootur Purana* of the *Jain* sect.

Adjoining to this are to be seen an impression, in the same kind of blue stone, of a *dotee*, or outer garment of the *Hindoos*, as likewise a towel used in bathing. They appear as if spread out on the surface of the rock. These habiliments are also asserted by tradition to have belonged to *Dhurma Nath*, whilst bathing at this place. The following account of the

* See Plate 13. † See Plate 14.

the circumstance was given to me by a *Pundit*, extracted from the twenty-third section of the *Ootur Purana Jain Sastra*, word for word from the original, which is given in the Appendix.

“ *Dhurma Nath Maha Prabhoo* then collecting in himself
“ the strength of twelve thousand elephants, struck the
“ mountain with his battle-axe, called *Vujra Dund*, and
“ split it into two parts; he then gave food to the snakes.”

The fissure in the mountain is evident, and produces the appearance of the snake before described. The tale, however extraordinary, is believed by the *Jain* sect; and though, from the remote situation of the place, and the ascendancy of the modern and prevailing system of the Brahmans, no public worship is here performed, it nevertheless contributes materially to the confirmation of my assumption, that the *Jain* worship formerly prevailed in this part of the country.

The characteristics of this singular river appear to me to bear a very striking resemblance to the *Simois* of Homer, where that river is represented by the immortal bard, and truly so, to be filled in many parts with rocks and stones, but not of those gigantic dimensions which we find in the

Chundun.

Chundun. The torrents that descend from *Mount Ida* in the winter season, are described as flowing with the greatest violence and impetuosity over the rocky bed of the *Simois*, until they are finally discharged into the *Hellespont*, near the ancient *Sigæum*.

A parallel might here appear justifiable, by referring to the twenty-first Iliad, where Achilles is represented as pursuing the Trojans over the *Scamander*, until that river is overpowered by Vulcan, or the agency of fire, and calling loudly for aid on his brother *Simois*, in the following elegant and impressive translation of our countryman Pope :

“ Haste, my brother flood,
 “ And check this mortal that controuls a God ;
 “ Call then thy *subject streams*, and *bid them roar*,
 “ From *all* thy fountains swell thy wat’ry store,
 “ With broken rocks, and with a load of dead,
 “ Charge the black surge, and pour it on his head ! ”.

Pope’s Iliad, Book xxi, line 358.

(December 19.) Moved at half past seven: road along the ridge of a hill through the forest, ascending and descending. Crossed the *Dungree Joor Nullah*, *Fursa Dumkee* hill north-west.

north-west. Passed *Ghunja* hill south-east, *Rairya* hill south-east, *Roony* hill south. Road along the banks of the river, cultivation appearing at intervals. Crossed the *Chalumjoor Nullah*, which comes from the southward, and joins the *Chundun* near the village of *Muraratery* north. The country opens considerably. *Goorya Dabur* village west. *Dewra Joor Nullah* enters the *Chundun* from the south: *Lohari* village west, *Patna* north. Crossed a *Nullah*, name unknown: *Gooryari* village south, *Herma* village north. Crossed the *Kerkuti Joor Nullah*, which joins the *Chundun* from the south. Passed *Doobha* north, *Humrudi* north-west, fields of sugar-cane and paddy (rice in the husk), village of *Pursia* south, *Serudee Door Nullah* and *Onjudi* village south.

At ten minutes past ten reached the village of *Chundun*, situated on the south bank of the *Chundun* river, the *Bhagwa* or *Chundun* hill bearing north-west one mile. The river here begins to narrow, its course west: some water in the river, and the country around well cultivated. *Teeoor* hill south-east. Distance by perambulator nine miles.

(December

(December 22.) Moved at half past seven; road along the banks of the *Chundun*, which winds to the southward; the river widens a little and has some water in it: *Roony* hill south. Passed the *Pyaphar Nullah*, which comes from the *Culdudya* hill; course north. Passed the villages of *Nowadeh*, *Gopidea*, *Bheeguroo*, and *Pholwary*. Crossed the *Gurharee Nullah*, which joins the *Chundun* near the village of *Patergota*. Crossed the *Coosum Goothe Nullah*: the river here twenty yards broad. Crossed the *Chowri Nehan Nullah* near the village of *Jumnee*. The country becomes more enclosed with thick jungle around; river contracted in its breadth, width not more than twelve yards. Road continues through a thick forest. Ascended and descended several times; river on the right. Ascended the ridge of a small hill and descended immediately. Crossed the *Putwa Koonda Nullah*, the river here six yards broad, continued forest of small trees and the *kuth* tree. *Bussunpoor* village north: some stones in the bed of the river. Ascend and descend alternately, until you reach some table-land about a quarter of a mile in extent, with a wood of small trees. Descended into the valley, and shortly

after commenced another ascent and descent, the river winding and continuing to narrow. The trees in this forest are small and stunted in their growth: in the bed of the river some small rocks. The road continued ascending and descending, and impassable for wheel carriages of any kind: our carts were obliged to go the high road, as they did from *Lukshmipoor* to *Cudur*. In an opening of the forest we saw some cultivation and a few huts. *Bhagwa* hill north, *Jousa* hill south: continued ascent, but of less elevation.

. At ten A. M. reached *Behrokee*, situated on the skirts of the forest, on the south bank of the *Chundun*, here about twenty yards broad. Distance by perambulator seven miles. At *Behrokee* the *Chundun* forks off into two divisions, each leading to its respective fountain, which constitute two of the sources of this river: their mouths bear from west to southwest. Breadth of the river at the western mouth twenty-four yards, the southern the same. From the *Chundun*, at this place, we collected some specimens of iron ore mixed with earth, and some small pieces of crystal. Its bed is pebbly, and several curious kinds of stones, quartz, gypsum, and
abruk

abruk (or mica), and small islands with trees, in the bed of the river.

(December 24.) Moved at ten minutes before eight: road through the jungle. Crossed the *Baramasee Nullah*: the river very narrow and over-hung on both sides with woods. Crossed the beds of several torrents: the river five yards broad; thick and continued forest; ascents and descents alternately. Crossed the river *Chundun*, here very narrow, with high and steep banks, unlike any other part of it we have hitherto met with. Rocks in several places lay across the river. Ascended from the river to an elevated table-land of considerable extent, interspersed with small stunted trees.

Proceeded forwards over the table-land; and at nine A.M. reached the first, or south-western source of the river, situated on the table-land before-mentioned. Distance from *Behrokee* by perambulator three miles two furlongs.*

The approach to this source is by a long, deep, and narrow channel, with over-hanging woods, its bed being here only three feet six inches in breadth, with banks from eight to

* See Plate 15.

twelve feet in height. Its bed is thickly strewed with small stones; the sand is of a reddish colour, approaching to golden. At its termination the channel is about one foot and a half in breadth.

In our progress on foot up the channel, though the sandstones exhibited the indelible characteristics of the bed of a river, we could not at this season of the year procure any water, though we dug from a foot and a half to two feet deep. At intervals on each side were water-courses descending from the table-land, which in the rains must accelerate the progress of the river. The channel at its source is filled by the waters descending from the hill *Jumwa Dumkee* (one furlong from the source), and from the water flowing off the table-land. From hence the river proceeding gradually north, is joined by the numerous arms or *Nullahs* so often described, until it reaches its triple *embouchure*, at the *Gogha*, *Champanugur*, and *Munyapoor*, where it is finally lost in the *Ganges*.

Returned to the tents by a circuitous route, over the elevated table-land: thick forest on each side, as far as the eye could reach. Our distance from *Champanugur* to the

first or south-western source, along the eastern bank of the river, is exactly eighty-six miles : course south-south-west.

(December 25.) Christmas-day. Halted.

(December 26.) Moved at eight A. M. Crossed the *Chundun* and entered the forest, the road ascending and descending alternately. Proceeded along the banks of the river, which winds considerably, with steep and very narrow banks. Ascended an elevated table-land, and at half past nine o'clock reached the second or north-west source of the *Chundun*, situated at the extremity of a long, deep, narrow channel, one furlong distant from the hill *Jounsa*. The bed of this channel is strewed over with stones of a much larger size, and its banks are over-hung with thin forest trees. This source is filled from the hill *Jounsa* in the neighbourhood, and by the flowing of the waters from the elevated table-land, which discharge themselves into the channel at its source, and from thence into the river below. This channel, at the source, is five feet three inches broad. The sand is of the same quality as that of the other source, the bed is at present entirely dry. At intervals are ravines hollowed out in the sides, down which
the

the torrents falling in the rainy season accelerate the progress of the waters with amazing violence.

On the ridge of the *Jounsa* hill is a considerable elevation. About a furlong distant from the second source is the head of the *Jounsa Nullah*, descending from the hill of the same name. This head, or chasm, is twelve feet in breadth and four feet ten inches in depth, and contributes to the accumulation of the waters of the *Chundun* in the channel below. Distant by perambulator from *Behrokee* two miles.

After viewing the second source, we proceeded on to the third, or western source, the road winding along the ridge of the *Jounsa* hill at a very high elevation. Passed a small plantation of the *koosoom* tree, a species of sycamore, resembling those which I have seen in the mountains of Persia: it is at this season of the year entirely leafless. Crossed the bed of a torrent, called *Perhavpoor Nullah*, which joins the *Chundun*. Crossed the *Kusma Dumkee Nullah*. Descended from the hill *Jounsa*, and fell in with the *Chundun* near its source at *Kusma Dumkee* hill. Commenced by a gentle ascent the *Kusma Dumkee* hill, and at eleven A. M. reached the
third

third or western source of the *Chundun*, near the village of *Kusma*. Distance by perambulator from the second source two miles.

The characteristics of this source correspond with the other two, *viz.* a long hollow channel, having its banks on both sides overspread with thin forest trees, and its bed like the others strewed with stones and sand, which are also of the same colour. At this source its bed is four feet broad and two feet deep. To this source, as to the others, the water in the rainy season is conveyed from the *Kusma Dumkee* hill, and proceeds in like manner to the *Chundun* in its course to the *Ganges*. The features of this singular river are so remarkable, and present such a striking similarity, as to render the investigation peculiarly interesting.

The three distinct channels forming its source,* with each its appropriate hill; the elevated table-land, about eight miles in

* The bearing and distance of the respective sources from the village of *Behrokee* are as follow :—

First source south-west, three miles two furlongs.

Second source north-west, two miles three furlongs.

Third source west, two miles two furlongs.

in circumference, from whence the whole emanate; the rude and wild scenery of its forests, and the prospect of the surrounding hills, appearing as if below us, altogether present a picture, as gratifying to the recollection as it was delightful when it met the eye in reality, and forming a scene that can seldom be equalled, and never surpassed in any other part of the world. Well therefore may we be excused, on this occasion, for uniting in admiration and gratitude towards the Supreme Director of the Universe, and in exclaiming in the words of the Prophet, “ The hand of the Lord hath done “ this; the Holy one of *Israel* hath created it.”*

This famous river has three sources, it has also a corresponding number of mouths. Two of them, *viz.* the *Goga* and *Champanugur* branches, have already been described; the third we visited on our return to *Bhagulpoor*.

The third mouth of the *Chundun* is composed of two branches, one of which is situated about a mile to the south-east of the village of *Munyapoor*: it is here called the *Andra Nullah*, whose junction with the *Chundun*, near *Roopsa*, has
already

* Isaiah, Chap. xli, verse 20.

already been noticed. The *Andra* is joined to the *Ganges* at *Champanugur*, about three miles from hence. The river, at this place, though narrow is very deep, with high steep banks and a perennial stream : the surrounding country is a flat level, in the highest possible state of cultivation. The second branch of the *Andra* is near the village of *Futtypoor*, about a mile south-east by south from *Munyapoor* : it is here called *Boorya Nullah*, and extends in a direction south-west to *Tarapoor* in the *Curukpoor* district, north-east by north. It joins the *Ganges* at *Champanugur* near *Dhurum Gunge*. Towards its mouth the banks are high and steep, and the earth of a deep red colour : it is navigable in the rainy season. It may easily be imagined, what an accumulation of waters these different branches of the *Chundun* must produce at the period of the solstitial floods, which descending into the *Chundun* near its sources in the hills, and continually increased by the additional torrents of numerous *nullahs* from all sides, must at that season of the year precipitate an immense mass of water into the *Ganges*, at its triple debouchure at the *Gogha*, *Champanugur*, and *Munyapoor*. Finally, in taking an everlasting

leave of a subject, which has interested and delighted me for a period of four successive years, I may, I trust, be excused in maintaining the following conclusion, *viz.* That the modern *Chundun* is the *Erannaboas* of the Greeks, and that *that* river, according to the words of Arrian, is “ *a river of the third magnitude amongst the rivers of India.*”

Bhagulpoor,

12th of March, 1815.

APPENDIX A.

ON THE SOVEREIGNS OF BALIAPUTRA.

Extracted from "Wilford's Chronology of the Hindus." Asiatic Researches, vol. v.

WHEN *Nanda* recovered from his illness he became a tyrant; or rather, having entrusted *Sacatara*, his prime minister, with the reins of government, the latter ruled with absolute sway. As the old king was one day hunting with his minister, towards the hills to the south of the town, he complained of his being thirsty, and quitting his attendants repaired with his secretary to a beautiful reservoir, under a large spreading tree, near a cave, in the hills called *Patalcandara*, or the passage leading to the infernal regions: there *Sacatara* flung the old man into the reservoir, and threw a large stone upon him. In the evening he returned to the imperial city, bringing back the king's horse, and reported that his master had quitted his attendants, and rode into the forest: what was become of him he knew not, but he had found his horse grazing under a tree. Some days after, *Sacatara* with *Vacranasa*, one of the secre-

taries of state, placed *Ugradhanwa*, one of the youngest sons of *Nanda*, on the throne.

The young king being dissatisfied with *Sacatara's* account of his father's disappearance, set about further inquiries from the ministers; but these proving as little satisfactory, he assembled the principal persons of his court and threatened them all with death, if in three days they failed to bring him certain intelligence what was become of his father. This menace succeeded. On the fourth day they reported that *Sacatara* had murdered the old king, and that his remains were concealed under a stone in the reservoir near *Patalcandara*. *Ugradhanwa* immediately sent people with camels, who returned in the evening with the body and the stone that had covered it.* *Sacatara* confessed the murder, and was thereupon condemned to be shut up with his family in a narrow room, the door of which was walled up, and a small opening only left for the conveyance of their scanty allowance. They all died in a short time, except the youngest son, *Vicatara*, whom the young king ordered to be released and took into his service.

But *Vicatara* meditated revenge, and the king having directed him to call some Brahman to assist at the *Sraddha* he was going to perform

* *Mandara* hill is twenty miles eastward of south from *Bhagulpoor*.

perform in honour of his ancestors, *Vicatara* brought an ill-natured priest of a most savage appearance, in the expectation that the king might be tempted, from disgust at so offensive an object, to offer some affront to the Bráhmaṇ, who in revenge would denounce a curse against him. The plan succeeded to his wish: the king ordered the priest to be turned out, and the latter laid a dreadful imprecation upon him, swearing, at the time, that he would never tie up his *shicá*, or lock of hair, until he had effected his ruin. The enraged priest then ran out of the place, exclaiming, “ whoever wishes to be king, let him follow me !” *Chandra Gupta* immediately arose with eight of his friends and went after him. They crossed the *Ganges* with all possible dispatch, and visited the king of *Nepal*, called *Parvateswara*, or the lord of the mountains, who received them kindly. They intreated him to assist them with troops and money ; *Chundra Gupta* promising, at the same time, to give him the half of the empire of *Práchi*, in case they should be successful. *Parvateswara* answered, that he could not bring into the field sufficient force to effect the conquest of so powerful an empire ; but as he was on good terms with the *Yavans* or Greeks, the *Sacas* or Indo-Scythians, the people of *Camboja* or *Gazni*, the *Cirátas* or inhabitants of the mountains to the eastward of *Nepal*, he could depend on their assistance.

Ugradhanwa,

Ugradhanwa, enraged at the behaviour of *Chundra Gupta*, ordered all his brothers to be put to death. *Parvateswara* took the field with a formidable army, accompanied by his brother, *Virochana*, and his own son *Malaya Cetu*. The confederates soon came in sight of the capital of the king of *Práchi*, who put himself at the head of his forces, and went out to meet them. A battle was fought, wherein *Ugradhanwa* was defeated, after a dreadful carnage, in which he himself lost his life. The city was immediately surrounded, and *Sarvartha-siddhi*, the governor, seeing it impossible to hold out against so powerful an enemy, fled to the *Vindhyan* mountains, and became an anchorite. *Racshasa* went over to *Parvateswara*.

Chandra Gupta being firmly established on the throne, destroyed the *Sumalyádicas*, and dismissed the allies, after having liberally rewarded them for their assistance : but he kept the *Yavans* or Greeks, and refused to give the half of the kingdom of *Prachi* to *Parvateswara*, who being unable to enforce his claim, returned to his own country, meditating vengeance. By the advice of *Racshasa* he sent a person to destroy *Chandra Gupta* ; but *Vishnu Gupta* suspecting the design, not only rendered it abortive, but turned it back upon the author, by gaining over the assassin to his interest, whom he engaged to murder *Parvateswara*, which the villain accordingly effected. *Rac-*

shasa urged *Malaya Cetu* to revenge his father's death ; but though pleased with the suggestion, he declined the enterprize, representing to his counsellor, that *Chandra Gupta* had a large body of *Yavans*, or Greeks, in his pay, had fortified his capital, and placed a numerous garrison in it, with guards of elephants at all the gates ; and finally, by the defection of their allies, who were either overawed by his power or conciliated by his favour, had so firmly established his authority, that no attempt could be made against him with any prospect of success.

APPENDIX B.

INTRODUCTORY CHAPTER.

Account of the Mountain of Mandara, Twenty Miles South of BHAGULPOOR : extracted from the " Mandara Mahatta," or Excellencies of Mandara, from the " Varaha Purana," or Legend of the Fourth Incarnation of Vishnu.

AFTER salutation and obeisance to Krishna! it is asked by Askund, son of Mahadeva, " O Bhagawan, thou hast spoken already " of all things, of *Teertha* (place of pilgrimage) and *Huri Teertha*, " *Banarasya Teertha* (Casi) of *Jugunnath*, of *Prayaga* (Allahbad) " and of *Chakra Teertha*. I am now desirous to learn from thee the " nature and situation of *Mandara* : relate this at full length, O chief " of the *Devatas* (gods), for thou art worthy to relate it !"

Sree Maheswara, the divinity, replied, " O son, who art accept- " able, by this enquiry thou will gratify thy heart. Know then, that " amongst the places of worship, *Mandara* is the greatest in the " world. It is the place of residence of (various) holy persons, of " pure dispositions; of *Lukshmi* (wife of Vishnu), with eyes like " the lotos, and heart attracting. This place is the end or destruc- " tion of the malignant demon, *Mudhoo*, whose fall was celebrated " with

“ with songs of joy from the holy *Vedas* by all the *Devatahs*, there-
 “ fore no place of worship is superior in sanctity to *Mandara* :
 “ *Mandara* covered with beautiful flowers,* the place where the
 “ *Devatas* reverence the footstep of thee, O *Vishnu*! where *Brahma*
 “ himself was produced from the lotos, and where he paid worship
 “ and adoration at the feet of *Mahadeva* and *Vishnu*. There also
 “ dwells the goddess *Devi*, beautiful as the flower of the lotos, and
 “ delicate as the plant thereof. *Kapila Moonee*, after reciting the
 “ praises of the mountain has here taken up his abode. Freely
 “ inquire thou of every thing, O my son, and ask thy desire. The
 “ praises of *Vishnu* are a thousand-fold.” *Kapila Moonee*, sitting in
 the esteemed place, performing his reverence to the Asylum of the
 World (*Vishnu*), the prince, then says, “ O *Bhagavan* (*Mahadeva*),
 “ by strenuous exertions, aided by those of my own family, I have
 “ subdued the whole world and brought its seven *divisions* under
 “ obedience. The works which I have performed would be difficult
 “ to detail. Those deeds which I have made manifest are inscribed
 “ at the palace gate. Often have the princes of my family, clad in
 L “ bright

* It is remarkable, that in the spring and summer seasons this mountain is
 covered with flowers of the most beautiful and varied hues ; amongst others, the
 delicate petals of the blue and the red lotos are conspicuous.

“ bright armour, destroyed their enemies; they have punished the
 “ presumption of the princes of the earth. Now I am growing old
 “ and infirm, and am therefore desirous of worshipping thy footsteps,
 “ O *Vishnu*! From decay of my strength I have lost that activity
 “ which I was wont to possess: my accustomed sense of hearing, as
 “ likewise my eye-sight, have failed me, and neither wisdom or
 “ understanding remain; my body is wasted and my flesh and blood
 “ decay! * Acquaint me, therefore, O *Brahman*, in what manner I
 “ shall obtain relief from these infirmities.”

Bhagavan replied, “ Know, O Raja, that there is a heart-attract-
 “ ing place of worship, where the wind blows with violence on all
 “ sides; a temple as yet hidden from the view of mankind. It is
 “ *Mandara*, the greatest in the world; there *Vishnu* resides forever:
 “ he who destroyed the well-known malignant demon, *Mudhoo*. It
 “ was *Bhagavan* (the supreme being) who cast him under ground,
 “ and without difficulty placed the mountain *Mandara* on his head,
 “ an everlasting burden! † Therefore, O Rajah, is *Vishnu* the sove-
 “ reign

* This passage would seem to approach almost to the sublimity of the book of Job
 in the Holy Scriptures.

† Does not this passage bear a striking analogy to the circumstance of the
 punishment

“ reign of all the *Devatas*. *Mussoodun Mutt* is also well known ; it is
 “ permanent on its own mountain of *Mandara* : the sinner and the
 “ sin shall find equal absolution at *Mandara*.

“ Whoever, O Raja, shall in future visit *Mandara* with reverence
 “ that person shall be acceptable to God, and be absolved from his
 “ sins by the grace of *Vishnu*. In *Jamboo Dweep* (i. e. the world)
 “ there are many places of worship. *Bhagavan* penetrates every
 “ where: he resides in no one particular place ; neither here in
 “ *Mandara* nor in *Koeel*, nor *Perbhas*, nor *Gomutty*, nor *Dwaraka*,*
 “ nor in *Prayag*, but every where.† At this place the spirit of

L 2

“ *Bhagavan*

punishment of Satan and his angels, as described in the words of our immortal
 Milton, for which I beg leave to refer to the passage I have already cited ?

See the beautiful Hymn to *Narayana* or the spirit of God moving on the water,
 in the words of our departed JONES.

“ Great *Pedmanabha* o'er thy cherished world,

“ The pointed *Cheerah* by thy fingers whirl'd.

“ Fierce *Kytabh* shall destroy and *Medhu* grim

“ To black despair and deep destructon hurl'd.”

Sir William Jones's Hymn to Narayana.

* At *Manar*, near the island of *Ceylon*, where a temple still exists dedicated to
Ram Iswara: it is near the great pearl fishery.

† These are the most celebrated places of worship in Hindoostan.

“ *Bhagavan* was produced, where he assumed the form of *Rama*, the
 “ omnipotent, in the house of *Dusuruthu*; here he released im-
 “ prisoned souls from their sins and slew the demons. Repair thither,
 “ O *Raja*, for thine own benefit.”

The *Raja* answered, “ O *Bhagavan*, in what manner shall I
 “ reside there? Relate this to me at length, thou who art the pro-
 “ tector of those who reverence thee.”

Bhagavan replied, “ *Mandara* is conspicuous for a spacious
 “ reservoir, situated at the foot of the mountain, wherein those who
 “ bathe shall become united to *Vishnu*. The water flows from the
 “ rock * of holy quality, glittering like light derived from one
 “ source. O *Raja*, that reservoir is *Munohur* (heart attracting).
 “ At that place, sinners who bathe therein, shall, with their relatives
 “ and descendants, be absolved from sin and sickness; fast therefore,
 “ O *Raja*, for one day, and then bathe, and be united to *Vishnu*.
 “ The act of ablution at this place is equivalent to the sacrifice of an
 “ *Aswamedha yug* (i. e. by the sacrifice of an hundred horses, the
 “ person who completes it ascends to Heaven) at the place where
 “ *Rama*

* The water in the rainy season rushing down the *Putul Candara*, as before-men-
 tioned, is discharged from thence into the *Pomphur* (the name of the reservoir in the
 plain below.

“ *Rama* mourned his deceased father. Here is half way up the
 “ mountain another reservoir, whose waters glitter like gold ; at
 “ sight of that water grief is dispelled from the heart. It flows from
 “ the mountain. Whenever thou visitest this mountain, be thou
 “ abstemious in thy soul, O *Raja*, and bathe therein, before the
 “ great guardian of mankind (*Jugut Gooroo*), whose residence is on
 “ the summit on the south side of the mountain. He who shall
 “ yield up his soul at this place shall be absolved from his sins ; and
 “ he who shall voluntarily relinquish the pleasures of this world,
 “ shall acquire a true knowledge of the divine being. The *Gandhar-*
 “ *vas*, or heavenly choristers, then approaching, bathed therein,
 “ near its seven fountains, an act superior to the triple excellence
 “ *jutra bhin goonanuta*.* At this place, turning your face to the
 “ eastward, bathe and worship *Vishnu* ; at which act the three worlds
 “ (*tri loka*, i. e. heaven, earth, and the realms below) will rejoice,
 “ and every desire will be fulfilled. He who shall worship in this
 “ manner shall not return to earth again.† So commanded *Vishnu*.
 “ The *Gandharvas* then commenced a melodious concert, singing
 “ and

* *Satagoon, Tamagoon, Rajagoon.*

† See the doctrine of the metempsychosis, ably described and fully explained by the learned Maurice in his *Indian Antiquities. Octavo Edit. London.*

“ and praising the deity. Then go, O Raja, and casting away all
 “ cares and passions, repair to the quadrangular reservoir,* beautiful
 “ as *Lukshmi* of divine form: there fast thou for five days; since
 “ whoever bathes therein, after bathing shall become courageous,
 “ and worthy to assume sovereign authority. Whilst traversing the
 “ sides of this reservoir, should he (the penitent) perceive *Vishnu*
 “ sitting on his throne, grief shall then be dispelled from his heart.†
 “ Finally, O Raja, whoever shall perform the funeral ‡ rites of his
 “ deceased ancestors or relatives at this place, their souls shall thereby
 “ be gratified for an hundred years.”

* *Lukshmun Koond.*

† The *Mussoodun Mut* at the summit of *Mandara*, where the deity is supposed to reside, is visible from the reservoir called *Lukshmun Koond*.

‡ By offering fruits, flowers, and other things at the tomb of the deceased; a custom which has been observed in all countries and all ages from the remotest antiquity. It is equally observable in the Holy Scriptures as in all the wild systems of Greek, Roman and Hindoo mythology, or Muhammadan superstition.

“ Manibus date lilia plenis :

“ Purpureos spargam flores, animamque nepotis

“ His saltem accumulem donis, et fungar inani

“ Munere.”

Virgi Æneid. Lib. vi, 883.

APPENDIX C.

At the rock called *Jangira*,* near the town of *Sultangunje*, are to be seen several sculptures in the rock of various Hindoo Devatas. Amongst others, on the western face, is a recumbent figure in alto relievo of *Huri* or *Vishnu*, the preserving power: he is sleeping on an immense serpent, the heads of which, seven in number, form a canopy over him, as if to guard the sleeping deity from all intrusion. *Brahma*, or the creating power, is represented proceeding from the navel of *Vishnu*, as if just come forth from the *lotos*, on which he is seated cross-legged: he has four faces, indicative, I presume, of the four *vedas* or Hindoo scriptures, which emanated from him at the creation of the world. Near the figure of *Brahma* is the conch, or many wreathed shell, which at the performance of the *pooja*, or worship, is sounded in praise of the divinity. Near to it are two guardian spirits, called *Jaya*, and *Vijaya*, armed with maces, who are watching over the sleeping god. At his feet is sitting a figure of *Lukshmi*, his wife, the goddess of abundance, who is splendidly attired with ear-rings, necklace, and bracelets, composed of pearls

and

* Fourteen miles west of *Bhaugulpoor*.

and gold: she is in the act of pressing the feet of *Vishnu*, as if thereby to indicate her desire of prolonging his repose. On the serpent's tail, which completes the figure, is the bird called *Garuda*, a sort of eagle, on which the god is accustomed to ride. A print of this bird appears in the volumes of the Asiatic Society, as given by the learned and ever to be lamented Sir William Jones.

The face of the *Vishnu* has been mutilated by some mistaken bigot; the other parts are very well preserved. The rock on which it is sculptured is a granite, and is connected with other rocks of a very large size.

Exclusive of this assemblage of figures above-mentioned, are a variety of other figures in different parts of the rocks, allusive to different epochs of the Hindoo religion, its rites and ceremonies. They relate to the multifarious system of male and female deities, the whole forming what may be not inaptly termed a pantheon, or general assembly of the gods of the Hindoos.

APPENDIX D.

ACCOUNT OF DEO GHUR.

THE temple of *Deo Ghur*, or *Bijoonath*,* is situated on a rising ground in the midst of a thick forest, and is attached to the *Beerbhoom* district.

It is about a mile in circumference. In the neighbourhood are three spacious *talows*, or reservoir of water, dug by various rich and pious Hindoos for the benefit of the pilgrims who visit the temple. Two of the three have stone *ghauts*, or steps, leading down to them; the third is plain. The surfaces of a considerable part of these reservoirs are covered with the *lotos* flower, a plant called *nilofur* in Persia, and *nilumbo* erroneously by the botanists of Europe: it abounds in most parts of India, and is regarded by the Hindoos as of sacred origin.

The temple consists of sixteen distinct *muts*, or pagodas, resembling in shape and fashion those at *Gayah* in *Behar*, and the monument of the late Mr. Cleveland at *Bhagulpoor*, erected to the memory of that gentleman by the civil officers of the court at

Bhagulpoor and by the principal zemindars of the district. The height of those pagodas is about seventy-seven feet, and the breadth forty feet. The upper parts are cut in the form of steps of a ladder, and an iron chain is suspended to each, for the purpose of aiding the ascent to the summit, which is terminated by the *trisool* or trident, one of the emblems of *Mahadeva*.

Two of the pagodas are particularly distinguished as belonging to *Mahadeva*, or *Bijoonath*, and his consort *Parvati*, the daughter of *Himalaya* and *Mena*, an account of whose nuptials is to be seen in the *Siva Puranu*.

In honor of this alliance and in memory of the transaction, the followers of *Siva*, have connected the two temples with each other, by stretching two turbans of yellow cloth from one to the other, which are annually renewed, and the summit of the temple is adorned with five red flags, emblematical of the union by marriage of these two deities. The anniversary is held as a high solemnity among the Hindoos, on the fourth of the month of *Phalgun* (or March). It is termed *Siva Chatoor Dusee*, or the fourteen days of *Siva*, one of whose epithets is *Mahadeva*, and is celebrated in high splendor by the votaries of the god, who assemble in immense multitudes from all parts of India. It is
also

also termed *Swaratri*, or the night of *Siva*, (of his marriage with *Parvati*).

The pavement of the area of this temple is entirely of stone, surrounded by a brick wall. The approach is by a narrow *delaun* or entrance, and the vestibules leading to the interior of the respective pagodas are long narrow passages lined with stone. The doors are exceedingly low, and the principal altar, consisting of the emblem of *Mahadeva*, is seen from a distance lighted by a lamp, and the sides and floor of the chamber blackened by smoke and besmeared with oil. On the *lingam* are offered fruits, flowers, *ghee* or clarified butter, ice, and other articles, whilst every part of the chamber and adjoining passages is drenched with *Ganges* water from *Hurdwar* and other sacred places. The glowing flame from the lamp, the splashing of the water, and the loud recitations of the priests who were officiating in the temple, altogether presented an imposing spectacle, and strongly reminded me of the descriptions of the learned Maurice, in his accounts of the solar and fire-worship of the different nations of Asia.

The celebrity of the fair at *Deo Ghur* yields to that of none in India, and bears equal credit, in point of sanctity, with those of *Kasi* (*Benares*), *Prayag* (*Allahbad*), or *Chilumbarum* and *Trinomaly*

in the *Carnatic*. *Jugunnath*, in *Orissa*, is perhaps its only superior ; but at *Deo Ghur* you are not presented with the nauseous and disgusting spectacles which are exhibited at *Jugunnath* and many other places in India. We could not perceive any traces of human bones whitening the surface of the earth to a considerable distance round the temple, nor did we learn that this had ever been the case, nor did the worship or emblems seen in the temple present the least indecency in their appearance.

The combinations, so contrary to nature and disgusting to the sight, which are represented to exist in the temples of *Malabar*, *Coromandel*, and many other parts of the peninsula of Hindostan, certainly are not exhibited at *Deo Ghur*, and it would seem that the worship at this place is of a purer and more primitive nature. Though the worship of *Mahadeva* or *Bijoo Nath* has long been practised in this province, the temples are not of very ancient date. By an inscription over the outer gateway of the *Mut* called *Mahadeva Mundala*, it appears that the building was erected in the year 1517 *Salivahana*, which compared with the present Bengal *Fusily* year, makes it two hundred and fifty-four years old. In the inner vestibule of the same pagoda is another inscription, in the *Nagri* character.

The names of the *Muts*, or places of worship, at *Deo Ghur*, are given in the following list.

1. *Bijoonath* or *Mahadeva Mut*.

2. *Biroo Nath*.

3. *Sunja*.

4. *Ganesa*.

5. *Sheim Kartikeya*.

6. *Parvati*.

7. *Neel Kantha*.

8. *Lakshmi Narayana*.*

9. *Ana Poorana*.

10. *Maha Kali*.

11. *Gunga*.

12. *Rama Lakshman and Seeta*.

13. *Bugla Mookhee*.

14. *Sooruj* (the Sun).

15. *Saraswati*.

16. *Hunooman*.

17. *Kuvera*.

18. *Brahma (Istaput)*.

19. *Neel*

* See Plate 17.

19. *Neel Chuckra*.

20. *Nundec*.

21. *Brindaradevi*

22. *Sona Baila*, or golden tree.

Of these twenty-two places of worship, sixteen only are temples, down to that marked *Hunooman*: the other six are *Istaput*, or engraved records on the stones withinside of the inclosure, where worship is performed in a similar manner to that of the other temples.

In the neighbourhood of *Deo Ghur*, within the extent of about eight miles around, are to be found the following temples, which are dependant and connected with the general worship at *Deo Ghur*. The names of these places are as follow :

1. *Herlijooree*, north two miles.

2. *Tupusyubunu*, or forest of devotion, east by north.

3. *Choul-hill*, south-west three miles.

4. *Nundumu Bun*, west two miles

Outside of the temple, and near our tents, are two temples, viz. *Kodayah Nath*, or the infant *Mahadeva*, like the infant Hercules of Grecian mythology, and the other *Bijoo Bheel*.

(January 3.) Moved at half past seven o'clock, road along the skirts of the forest. Passed the village of *Burhabur* and *Teeoor* hill east.

east. At twenty minutes past eight reached the village of *Herlejooree*, near which stands the temple* of the same name. It is a pretty spacious inclosure, and contains the five following temples: 1, *Ramchundra*; 2, *Hunooman*; 3, *Mikhmundunee* or *Doorga*, which is another name for *Parvati*; 4, *Herlejoor of Mahadeva*; 5, *Vishnu Padooka*, or the feet of *Vishnu*: near the latter is a deep *puka*, well. This place is memorable amongst the followers of *Siva* for having been a place of meeting betwixt *Vishnu* and him, when the latter deity was brought from *Lunka*, or *Ceylon*, in order to be *istaput*, or permanent, at *Deo Ghur*: it is called *Asthan*, or place of abode, and is always understood to be a place that has been visited by the deity in person. These *Asthans* are to be met with in various parts of India: this *Asthan* is termed *Herlejooree*, or the junction of the two trees, being the place of conference between the deities before-mentioned. The stumps of two very aged trees are to be seen, surrounded with a small platform, and the flag of *Mahadeva* fixed on the top; underneath is a stone figure of *Neel Kantha*, or *Mahadeva*: as he is described in the churning of the ocean, when he saved the world from destruction by swallowing the poisonous matter

* See Plates 18 and 19.

matter produced on that occasion, by the operation of which the colour of his throat changed from white to blue.*

Great antiquity is attached to these trees, but I do not conceive they can have seen an hundred years. They are most probably occasionally replaced by others, as circumstances require or superstition directs.

Near the village of *Herlejooree* is a remarkable well or reservoir, called *Trisool Koondu* (or the well of the trident): it is eighty yards in circumference, lined with stone, and the spring is said to be perennial. Tradition records, that *Mahadeva* arriving at this place of worship, struck the ground with his trident and the well was produced.

It is esteemed a place of great sanctity, and is immediately connected with the worship of the temple at *Bijoonath*, on account of the circumstance before mentioned.

Purgunah Deo Ghur contains fifteen *gautwallies* or managers, which are as follow, viz. *Roony, Lattore, Simerya, Tilgunje, Poorasy, Suryah, Pelya, Tecoor, Bonety, Doomarah, Gummurdah, Surdaha, Tarabund* and *Jarulya*. Of these there are thirty-two villages allotted for the maintenance of the chief *Pundit*, or high priest, of the temple

* See Wilford's Essay on the Sacred Isles in the West.

temple at *Deo Ghur*, granted by government at the settlement of the *Jungleterry* district by the late Mr. Cleveland and Colonel Brown, They are in a very flourishing state of cultivation.

The present possessor of this office is an aged man, said to be near eighty, and has six sons, all grown up, who reside with him at *Deo Ghur*. They all live together and form a community of themselves; for excepting the police officers of Government, and those living in the *Bazar*, there are few people who reside here, and it is only at the great annual festivals, in honour of the god *Mahadeva*, that it is ever thronged. The people appear blameless in their lives and manners, and live in peace with each other. Every possible attention has been shewn to us during our stay at *Deo Ghur*; and the priests, who officiate at the temple, acknowledge the sense they entertain of the protecting kindness of the British Government.

(January 3.) *Anunda Oja*, the high priest of the temple, paid us a visit: he was attended by his six sons, and from twenty to thirty grandchildren, besides other relations, so that the whole assembly had the appearance of one family. The high priest is a man of very expressive countenance and firm gait, though upwards of eighty years of age. His manner of bestowing his benediction on us, whilst he threw the *malas*, or garlands of flowers, over our shoulders,

had something noble on it, and made a strong impression on our minds. He was dressed in a plain white cloth thrown loosely over his shoulders, a cap on his head, and a kind of pattens on his feet. He sat down on his own chair, or rather Hindoostany *tuckta* (a low form), which he had brought with him for the purpose : he appeared extremely cheerful, and was profuse, and I believe sincere, in his expressions of attachment to our Government, He presented both Mrs. Francklin and myself with *miklas*,* or coverings, one of red silk, the other a silver and gold brocade, which he threw round our shoulders : they were stated to possess a holy quality, having been blessed by himself (the term in Persia is *tuburok*, or blessing), wishing us at the same time every happiness in life. The ceremony was gratifying, and we could not help observing and admiring the great respect and veneration that was evinced towards this venerable priest by the whole of the standers by : it seemed like that of children towards their parents. *Anunda Oja* succeeded his father in the high priesthood of *Deo Ghur* : the former was well known to the late Mr. Cleveland, about thirty-three years since.

(January 4.) I returned the visit of the high priest, who received me in an open area adjoining to the temple, within the
inclosure

* A species of handkerchief, with which they decorate the figure of *Mahadeva*.

inclosure of a small temple dedicated to *Kanya*, which was richly ornamented, and the floor of the temple as usual drenched with Ganges water. In this place the high priest resides during the day, and not at his family residence, which is at a short distance from thence. The usual ceremony of presenting a *mala*, or chaplet of flowers, was performed, which he put over my shoulders with his own hands, and again gave his benediction, with an energy of manner equal to that of yesterday ; shortly after which I took my leave of this venerable and amiable character, impressed with sentiments of esteem and respect, to see him perform the high functions of his office with so much meekness and humility, though with so noble and dignified an aspect, but totally free from pride. He is, moreover, an extremely charitable character. A comfortable meal of rice, salt, &c. is given daily to every *Fakeer*, *Biragee*, &c. residing at *Deo Ghur*, which are upwards of a hundred, independent of those who are flocking daily from different parts of Hindoostan, for the purpose of worshipping at the temple.

VISIT TO THE TEMPLE BY NIGHT.

We set off a quarter before eight P. M. from our tents, and soon reached the grand temple dedicated to *Mahadeva*, which we found

crowded with people, but on our approaching they made way for us. We met at the door of the outer vestibule the eldest son of the high priest, who conducted us to the inner door where we stood.

The ceremonies we observed were as follows. The *lingam*, or representation of *Mahadeva*, after being washed with Ganges water, was strewed over with sandal-wood, after which the leaves of the *baila* tree were deposited, then *malas* (or garlands of flowers), and a covering of white cloth; next the *Miklas*, or sacred coverings for the head, enveloped the whole; then the image of silver, called *Punj Vudumu*, or the “five faces,” strewed over with flowers; after which was placed the imperial umbrella, and under it was the head of *Sesha Naga*, the king of all the serpents, forming a canopy.

The attendant priests, who were all standing, repeated the prayers aloud from the *Markandaya Purana*. The temple was illuminated by an immense *cheraugdaun*, or circular lamp of tutenague, blazing like gold, four feet in height by two in breadth, which was supplied by a profusion of *ghee*, or clarified butter, and burned with innumerable wicks. The spiral and never ceasing flame from this profusion of lamps, continually ascending to the summit, in devotion to the Supreme Creator of the Universe, the altar strewed with flowers, sandal-wood, and precious and costly gums, the surrounding
priests

priests, and the various ornaments of the temple ; altogether formed a picture difficult to describe, but impressively felt by the spectators with real interest ; and to use the words of the energetic Maurice, whilst describing the *Mithratic* rites in the cavern worship of the antient Persians : “ The radiated orb of gold, the bright spiral flame
“ ascending from the ever-glowing altar, impressed the inmost souls
“ of the aspirants with an awful sense of the present deity.”*

Imagination cannot avoid kindling at a scene like this, and it is difficult to avoid rushing into enthusiasm, whilst viewing the splendour of this ancient species of devotion, as now exhibited before us in its here existing prototype. The high priest, who was sitting with his knees crossed, repeated the prayers to himself. This posture, I understand from my *moonshee*, who is a Brahmin, is peculiarly appropriated to himself, and no other person dares to assume it ; a white sheet was thrown round his body, and a wreath of flowers encircled his head. The benevolence and solemnity of his aspect, and the fervency with which he prayed, made a strong impression on our minds.

Shortly after we had entered, the high priest having blessed a garland of flowers and some sweetmeats for each of us, sent them by his second son, who as on a former occasion, threw them around our shoulders,

* See Maurice's *Indian Antiquities*, octavo edit. vol. iv.

shoulders, and while he was performing this ceremony, the high priest gave us his blessing ; after which he scattered over the *lingam* some Ganges water, and shortly after enquired if we were pleased with what we had seen. We expressed our satisfaction, and then making our obeisance we returned from the temple, conducted by his eldest son to the gate.

After visiting the shrine of *Biroo Nath*, the *cutwal*, or chief magistrate of *Mahadeva*, whose image was richly dressed on this occasion, we returned to our tents, highly gratified with the interesting spectacle, the like of which I had never before seen during a residence of thirty-two years in India.

The respect which was shewn to us excited no inconsiderable degree of surprise, as coming from Hindoos, and paid to us at the focus and fountain head of *Hindoo superstition*.

THE END.

LIST OF THE PLATES

CONTAINED IN

PART II.

Survey of the River Chundun or Erannoboas. to face Frontispiece.

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III. S. W. View of Seeta Koonda at Mandara.

IV. Sunkurkoonda at Mandara.

V. Maddhoorukshu at Mandara Hill.

VI. Reduced Inscription at Mandara Hill.

VII. S. E. View of the Lake Boorselee, near Sila Sungum.

VIII. Rocks in the Chundun at Soor Goree Gogar.

IX. View at Looli Gogar with the Rocks in the Chundun or Erannoboas.

X. Rocks in the Chundun at Mownah Ghaut.

XI. Part of the River Chundun, shewing its Rocky Bed, from Lakshmipoor to Cudar and the route through the Forests.

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XIV. Sketch of an Impression in the Rocks near Bhanga, called Vajra Danda, representing the Battle Axe of Dharma Nath or the Supreme Being.

XV. Sketch shewing the Sources of the Chundun or Erannoboas near the Village of Behrokee.

XVI. Temples of Mahadeva or Byjoonath, and his Wife Parvati, at Deoghur.

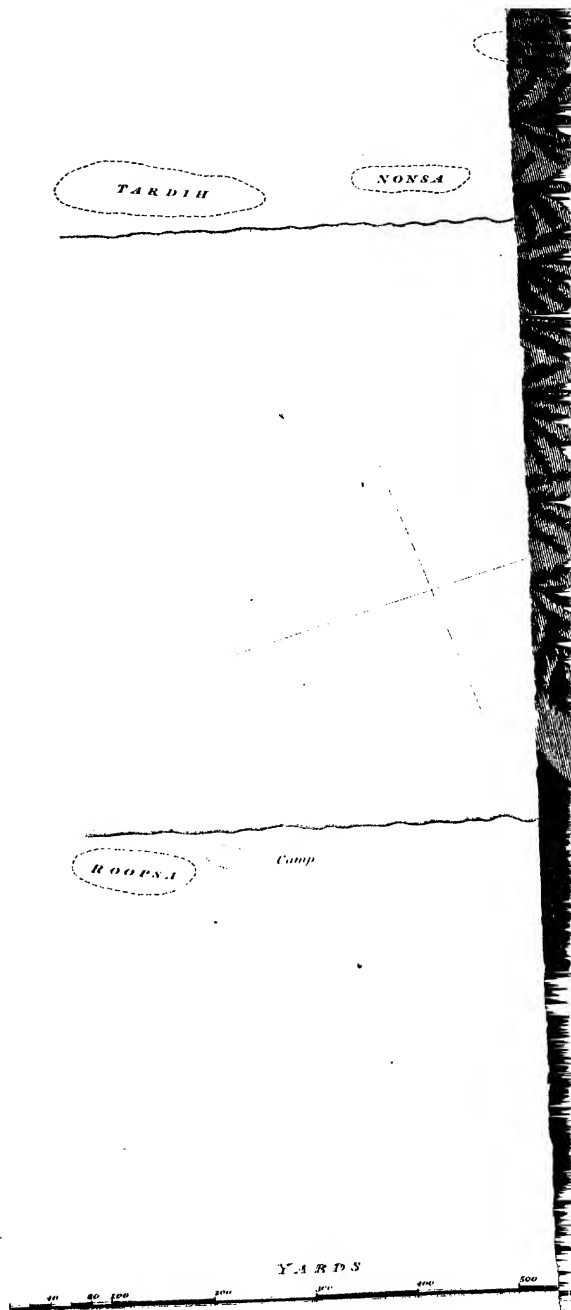
XVII. E. b. N. View of Kukshminarayun Pagoda at Deoghur.

XVIII. N. View of Ramchandra Pagoda.—S. View of Neel Kunthu Pagoda.

XIX. Temple of Mahadeva at Hurla Joree.—Temple of Parvata or Doorga.

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UDURYA

RAJAPPOOR

KUNJURPOOR

ANDHRA NALLAH

BIRAWAN

RAMPOOR

HURIRAMPOOR

( Feet )  
CHUNDUNG  
at the Mouth of  
from the

breadth of



*Gift from of*  
SEITA KOONDA  
*at Mandana Hill half way up*

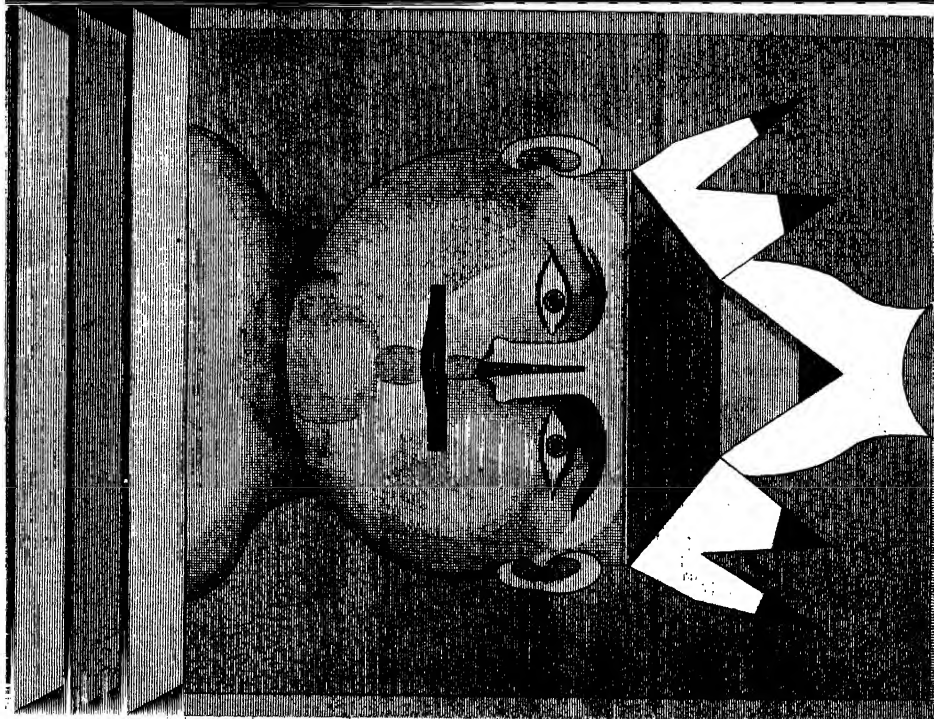






MADHOORIKSHU / MANDARA HILL.

*London: Published by Maudslayi & Co., 18, Abchurch Lane, 1851.*



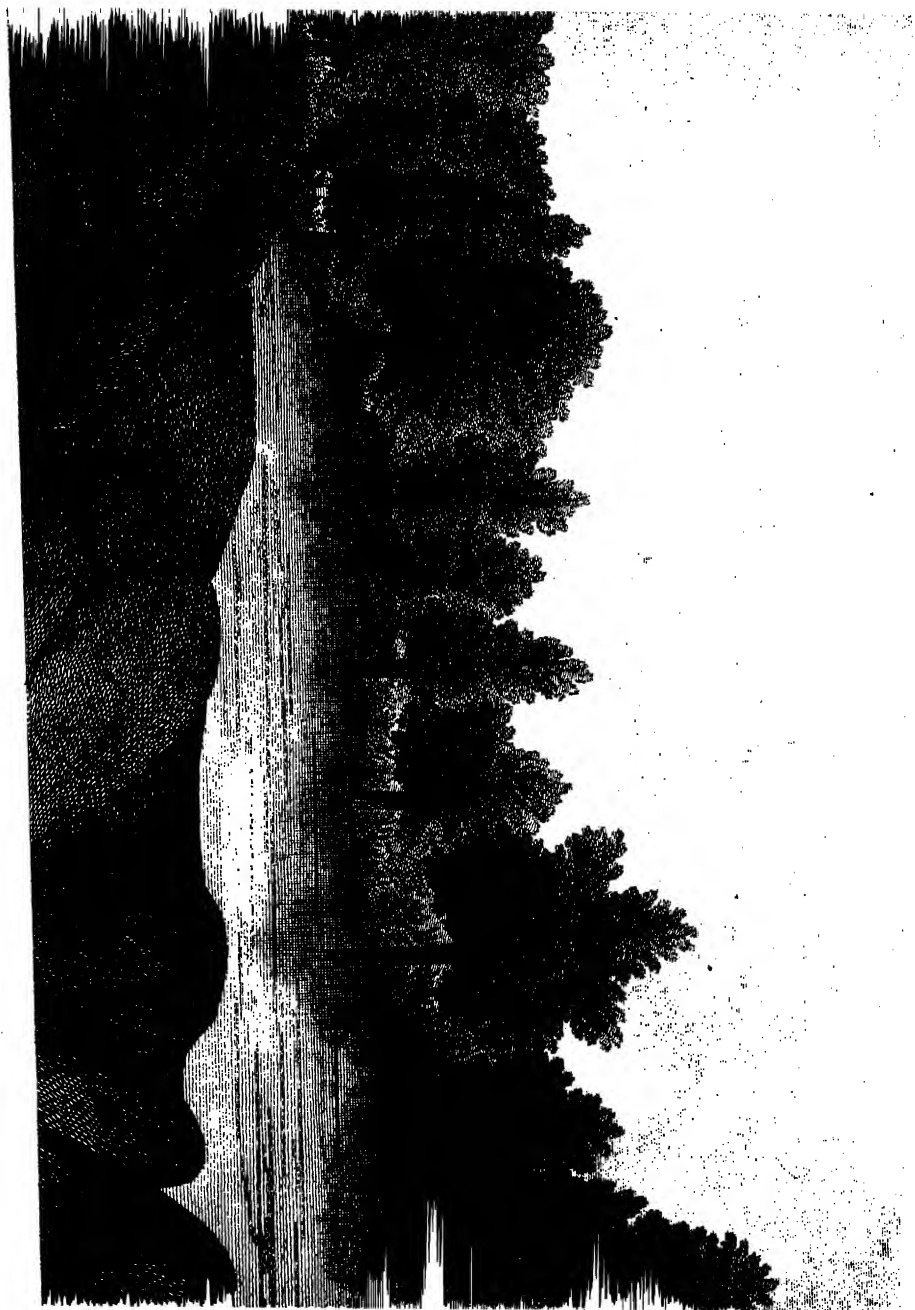






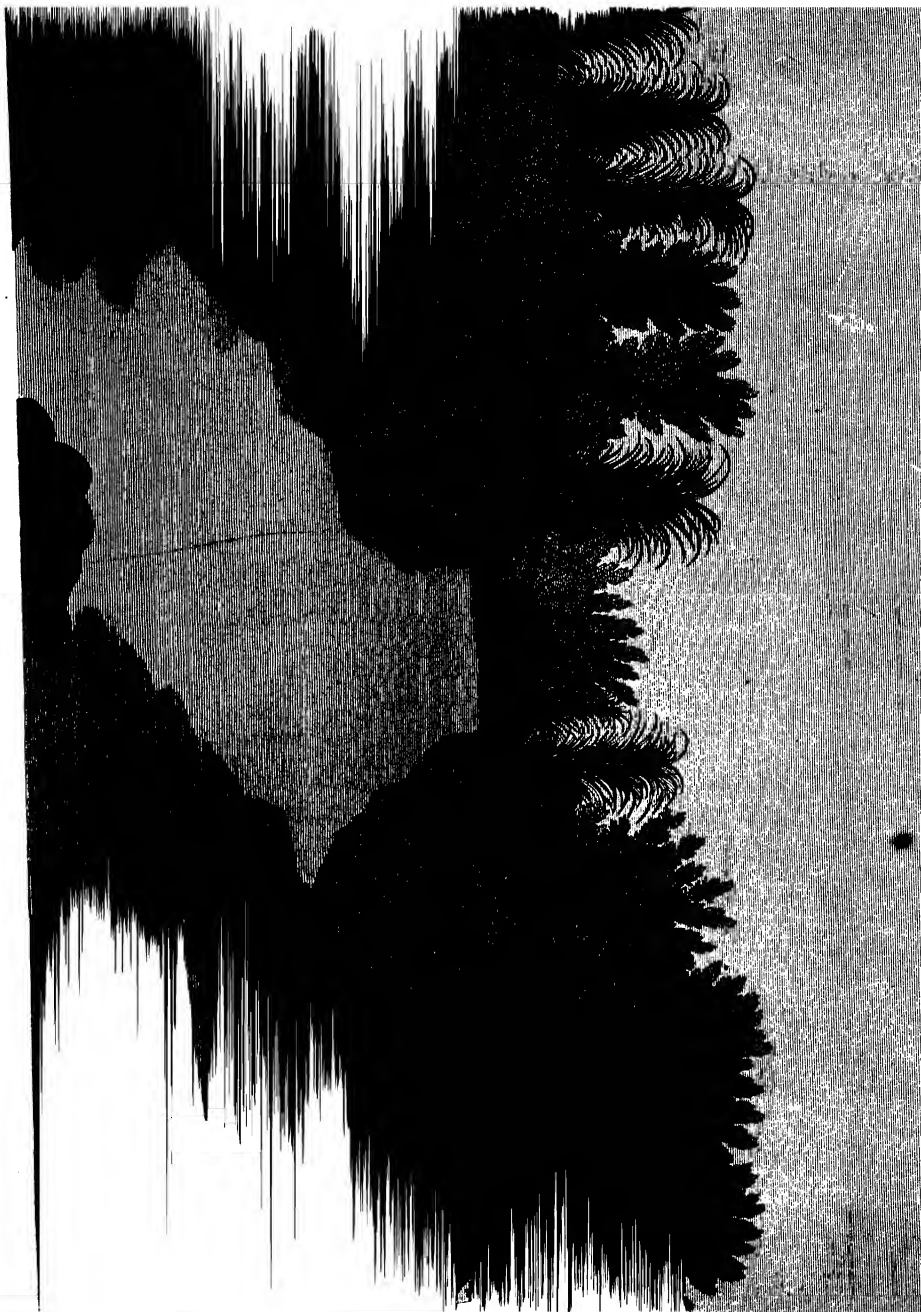
*A View of  
MANDARA HILL.  
near the Village of Bhamur.*



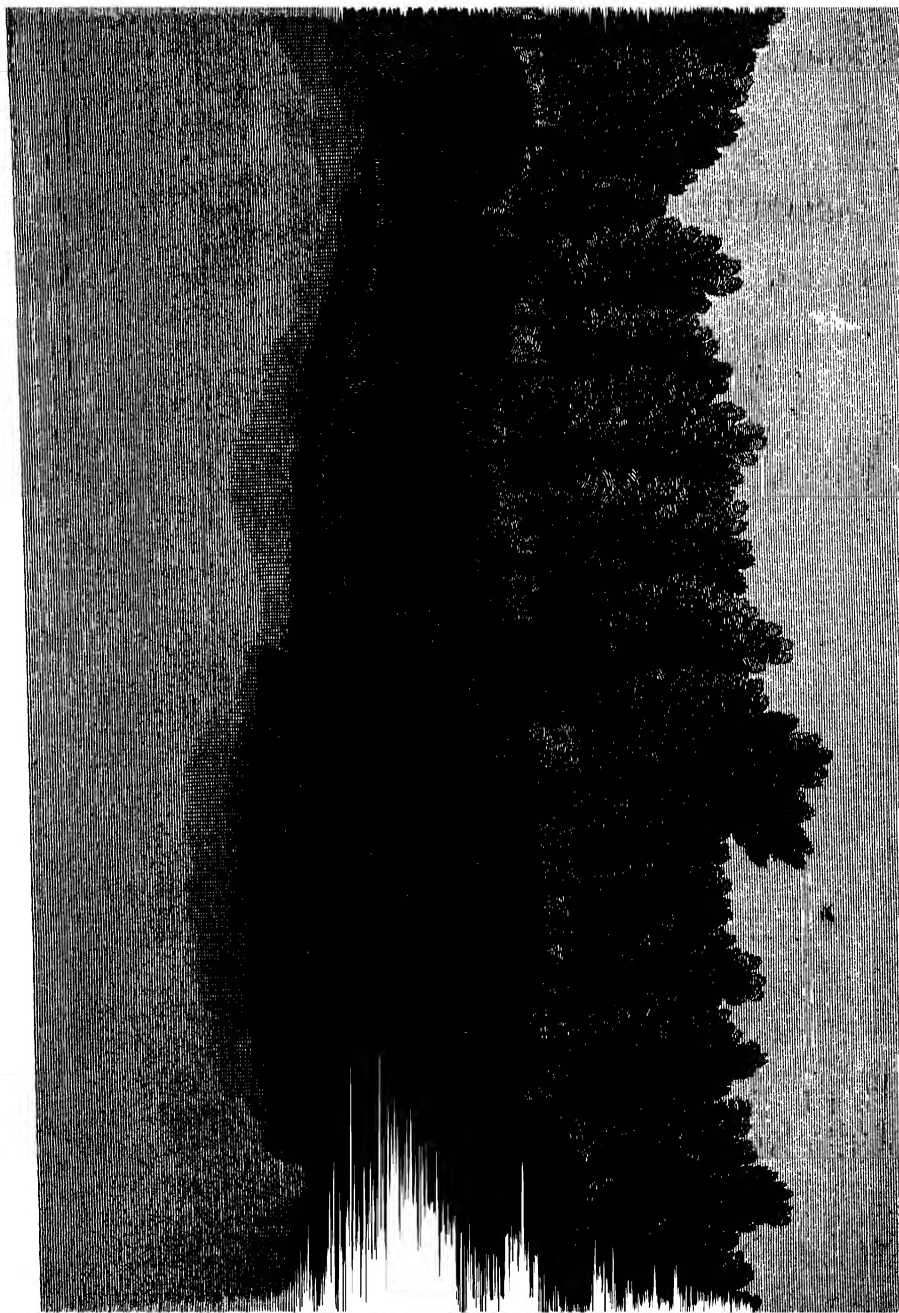






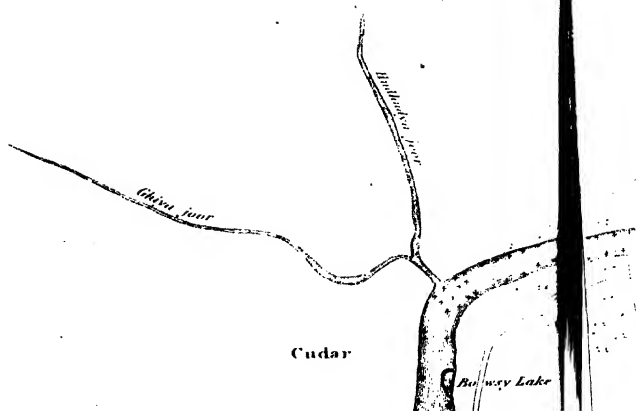








*Part of the River*  
**CHUNDUN**  
*showing its rocky bed from*  
**Lakshmipoor to Cudar**  
*the Route through the Forests.*





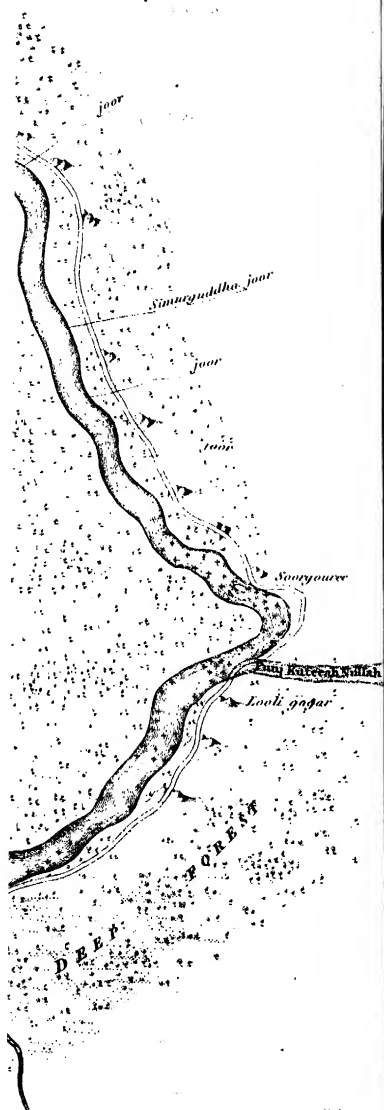
Baldyn Hill

Lakshmi poor

DEEP FORESTS

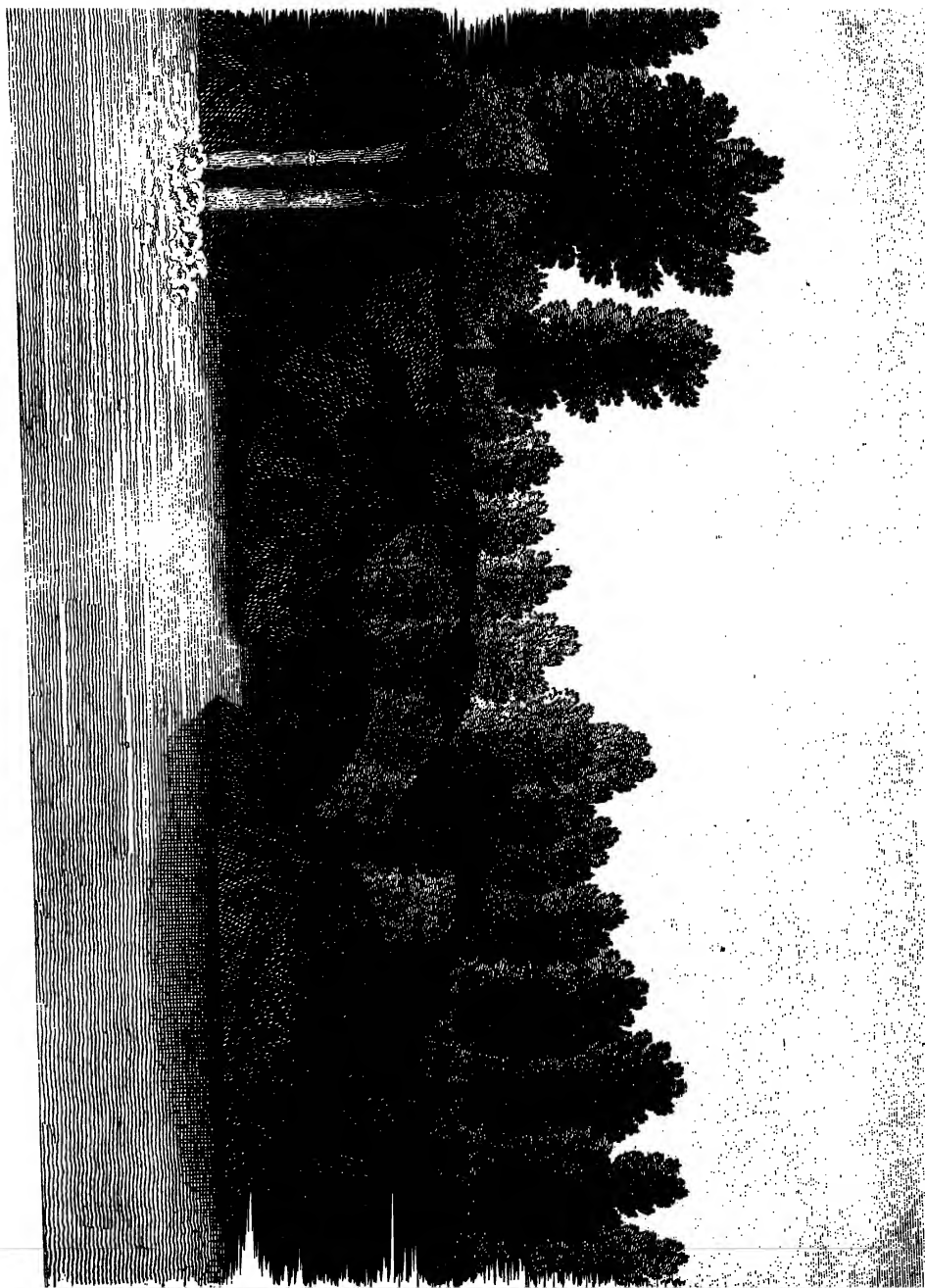
Mamuch ghaut

FOREST

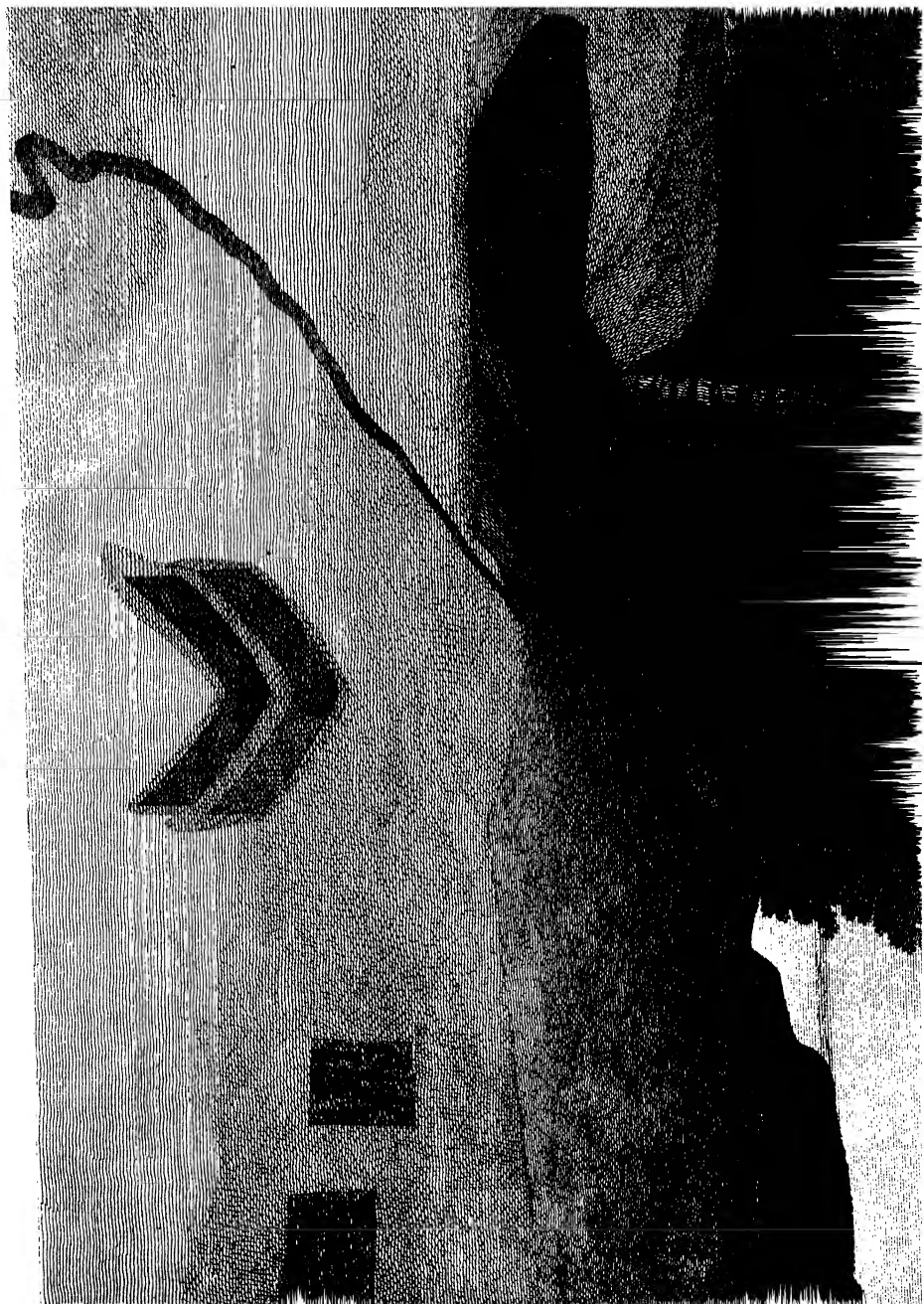














*impression in the Rocks near*  
 ANGA called VAJRA DANDA  
*representing the battle axe of*  
*Pharma - Nith*  
*or the Supreme being.*







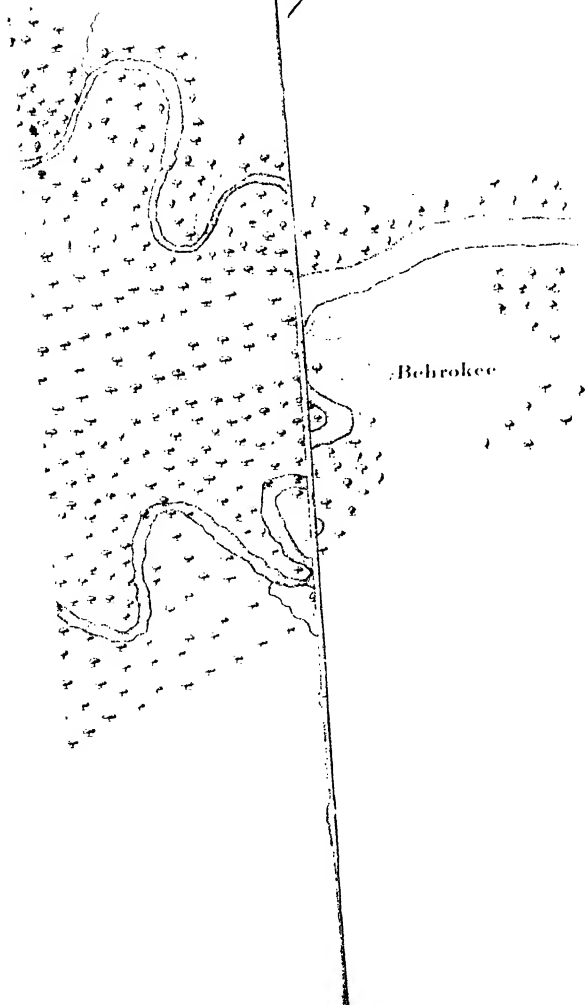
British Miles.

Furlongs

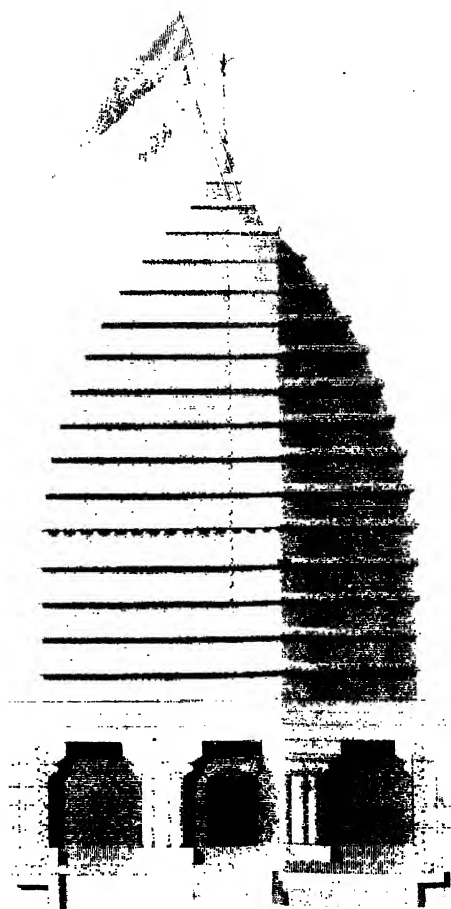




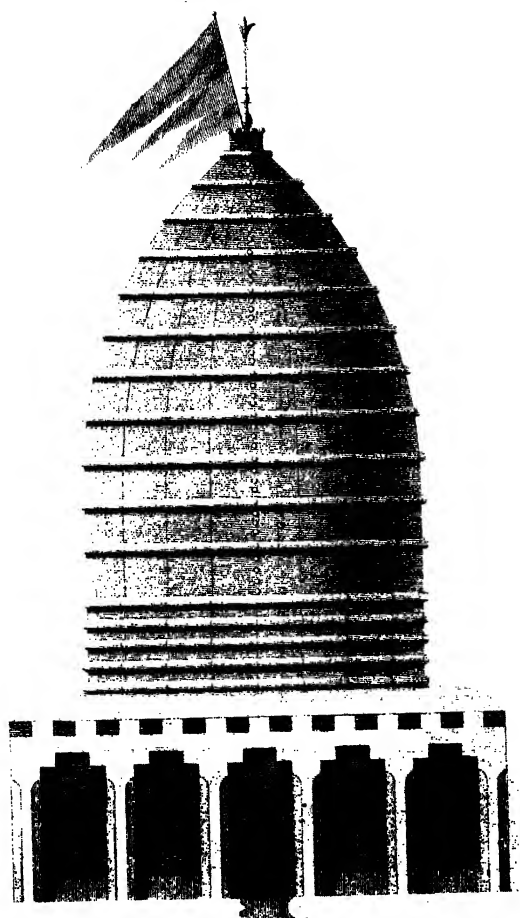
THE  
SOURCES of the  
CHUNRANNOBOAS,  
near Behrokee.



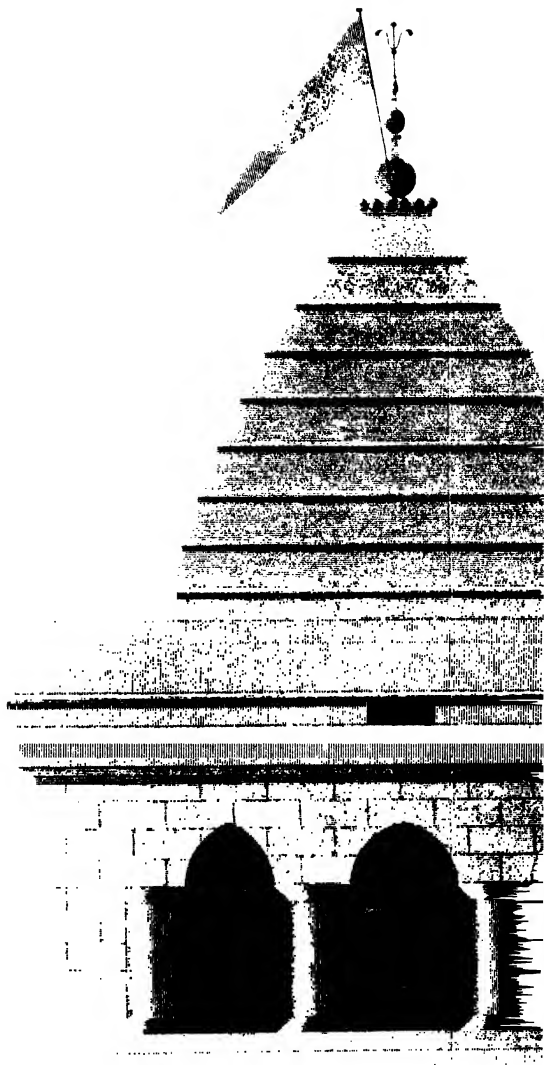








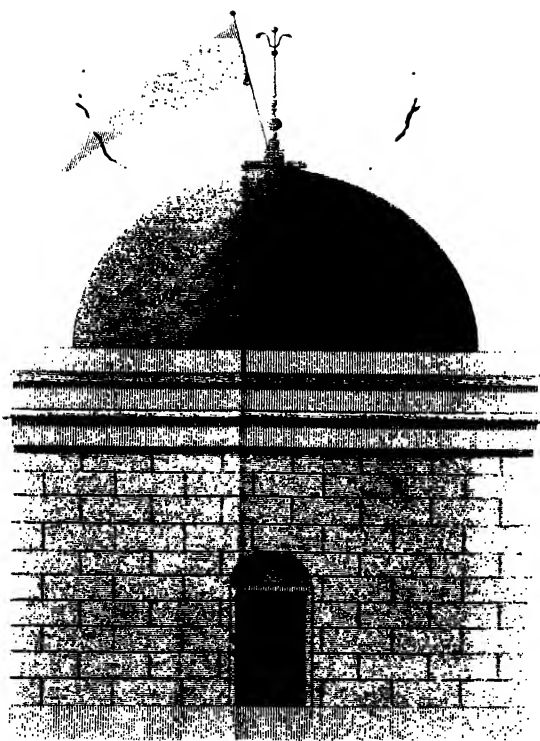




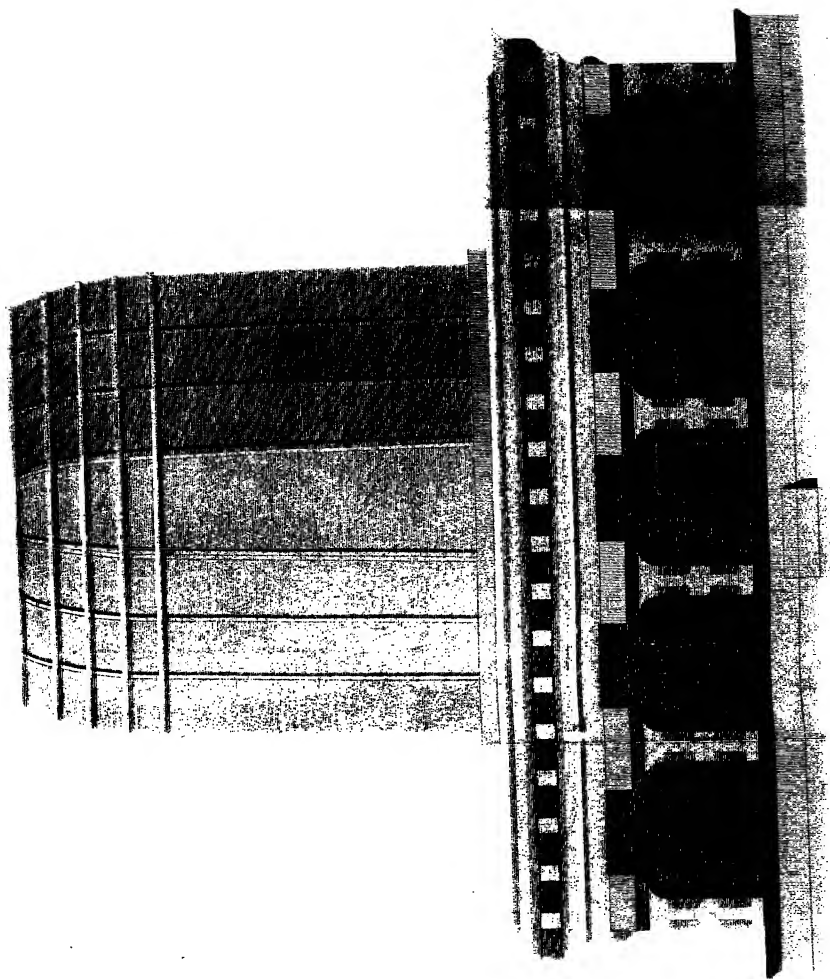
N. View of  
RAMCHANDRA PAGI  
*at HURLA-JOORY near*  
DEO-GHUR.

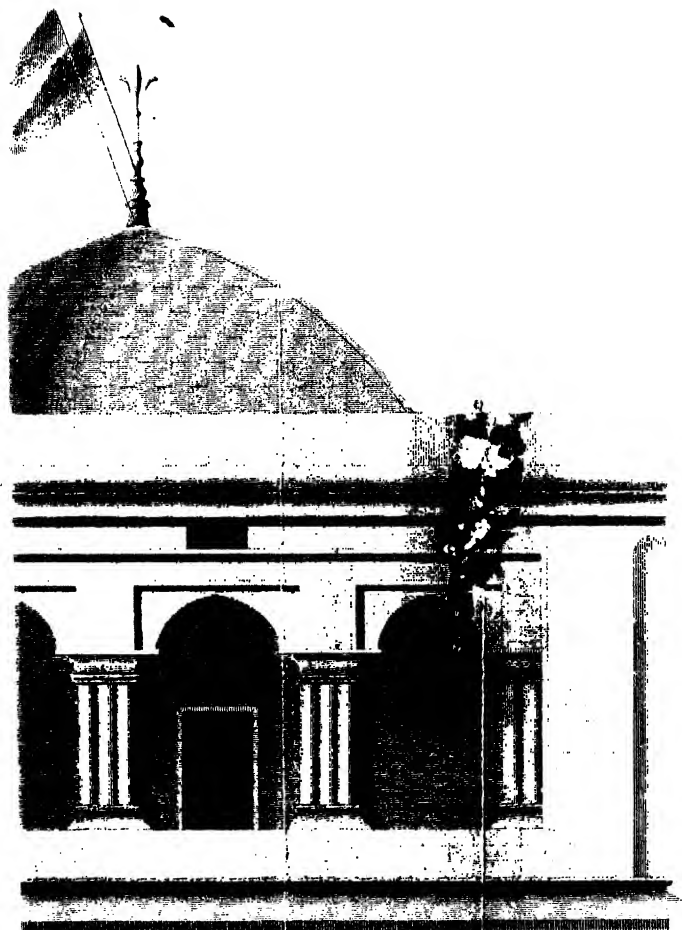




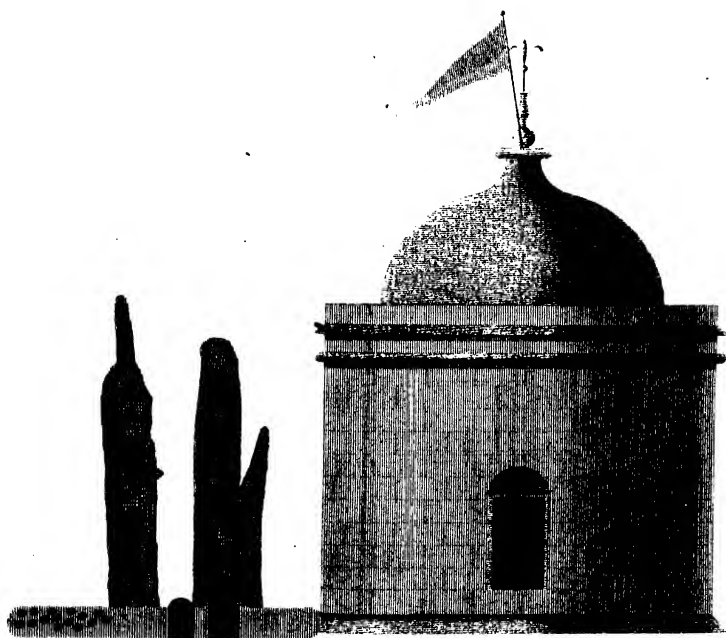


S. View of  
NEEL KUNTLU PAGODA  
*at the same place.*





*Temple of*  
**MAHADEVA**  
*Kuria Jooral*



*Consecrated Trees*

*Temple of*  
**HARVATI or DOORGA.**



cattle and foot passengers, whereas most of the other passes are practicable for field artillery.\*

(*January 18.*) Moved at half-past six A. M., road along the skirts of the jungle. Ascended an elevated table-land and traversed an open country; the *Ramghur* hills extending to a considerable distance on our left. Passed the village of *Kirma*. Continued our route over the table-land. Passed the village of *Tunerwah*: the extensive range of hills that divide *Ramghur* from the *Jungleerry* on our right. Entered a thick forest. Descended and crossed the *Tilnat Jour* nullah, now dry; reascended the table-land and continued our route through the forest. Passed a large assemblage of rocks, the forest in several parts exhibiting a stratum of black rock. Crossed the head of the *Godockhur* nullah, strewn with rocks of a very large size, with water in one part of it in the interstices of the rocks, the jungle all round thick and impenetrable.

At eight A. M. passed the village *Tilliah*, and at half-past eight reached our breakfast tents, pitched in a bottom; but  
we,

\* See Colonel Browne's account of the *Jungleerry*, passim.

we, without delay, proceeded on to survey the pass; commenced the first ascent of the hill and pass, which is very steep and difficult of access; it is impassable for artillery, but accessible to men and cattle. A narrow ledge of rock, capable of receiving only a single file at a time, and flanked by a deep hollow, now opposed our progress, and obliged us to descend from the elephant, and continue the remainder on foot.

At nine reached the second ascent of the hill and pass, which is here called *Tri Ghurry Ghaut*, or the Triple Pass, on gaining which there is an opening in the hills, which as it were embayed us on all sides, with a view of *Doorga Ghaut* about two miles distant. The assemblage of hills in the vicinity produces a romantic appearance. Descended through the pass by a steep and narrow passage of solid rock, with lofty sides, and only from three to four feet in breadth. The pass is thickly strewed with large stones, and utterly inaccessible to any kind of artillery, and even horsemen would proceed with difficulty. Reascended the pass, and immediately after commenced another descent, exceedingly steep and difficult.



Crossed the *Mogul Mari* nullah, which is a branch of the *Godakhara* river. On the left hand side of the road, a barrow or heap of stones, deposited there by Mahommedans, to commemorate the murder of a Mogul, who, many years since, was slain by robbers whilst travelling through this pass. This custom prevails throughout *India* and in many other parts of the world ; and according to the accounts of travellers, similar barrows are to be met with in *Grand Tartary* and *Siberia*, and are conjectured to be relics of the progress of the Mogul and Scythian hordes, who, under Zingis Khan and Timoor, overran the finest parts of Asia and Europe.\*

Commenced a very steep ascent, the road covered with large loose stones. Ascended and descended alternately several times. The surfaces of these hills are covered with particles of talc or abruk, which reflecting the rays of the sun glitter like silver. This abruk forms a material part of the trade of *Jungleterry*, and is conveyed to several parts of *India*.

D

Commenced

\* See the account of De Guignes, as detailed by Gibbon, in his "Decline and Fall of the Roman Empire," vol. vi.

Commenced the last ascent of the hill and pass, about a mile in extent. Having gained the summit, which is table-land, the view is strikingly grand. Fronting is *Doorga Ghaut*, half a mile distant, with a circle of hills of various shapes, of a black and desolate appearance. In the valley below is the *Toorkimah* nullah, another branch of the *Godakhara* river, its bed being now dry; but water is procurable in small quantities by digging pits, in the same manner as in the *Chandun*.

From the extremity of the *Tehari* or *Gomah Ghaut*, *Singhar* hill and pass bear north; *Dubore* hill north-east by east; *Doorga* hill and pass north-east. Distance from *Koorourmah* to the end of the *Tehari* pass is nine miles five furlongs; from thence to the end of *Doorga Ghaut*, whither I sent the perambulator, one mile six furlongs; on the whole, eleven miles three furlongs from *Koorourmah*. We returned to our breakfast tent in the bottom at twelve o'clock.

After surveying the *Tehari* pass, I am of opinion that no inroad into the *Jungleterry* district is to be apprehended from that quarter, since the scarcity of water and difficulty of the road would prevent the ingress of any troops with artillery

even horsemen would, I apprehend, be unwilling to hazard the experiment of forcing them, if the hills were defended by even two companies of Sipahis, who, stationed here, might draw their supplies from the country in their rear, and bid defiance to ten times their number.

It is not impossible, however, but at some distant period, either the Mahrattas, Pindarces, or other hostile bands, might be tempted to invade the *Jungleterry*, and hazard a passage in this direction, as in all probability, if the passes of *Singhar* and *Dumnee* were occupied with troops, they would : and if they gained the open country by this pass, would do incredible damage in a short space of time, especially when it is considered with what rapidity these marauders are accustomed to advance, and the privations which they are capable of sustaining from their accustomed habits and mode of life.

On the summits of the hills leading to the passes are to be seen the remains of several ruined forts, which were probably erected in the times of the Mogul Government, for the protection of the passes : they are situated in various directions, and extend over the circumference of eight or ten

miles. Two of them, in particular, form a very romantic view, and are worthy the attention of artists. The stability of the British Government has, in the present times, rendered these forts unnecessary ; but they do credit to the Government which caused them to be erected, as in those days the sovereigns of the house of Timoor were liable to frequent embarrassment, either from the ambition and rebellion of the turbulent nobles of the empire, or the intrigues of the Princes of their own family.

In our return home we visited the banks of the *Godakhara* river, which presented an entire bed of massy rocks of immense size, equal to those at *Soorgouri* and *Bangha*, which in the rainy season must form a tremendous cataract. At sunset reached our encampment at *Koorourmah*, the whole march being this day twenty-two miles.

(*January 21.*) Moved at a quarter past six A. M., road along the skirts of the *Bundha* hill, through the forest. Passed the *Kurneoor* nullah, *Surunghee* and *Rutan Pokoo* hills on the west ; the road winding. Commence the *Koorourmah* pass by a gentle ascent, but very winding ; ascend and descend alternately

alternately, encompassed by hills and thick forest. Commenced another steep and difficult ascent: on the right a large and deep ravine dividing the mountain, and the road overspread with large loose stones. On advancing the road becomes more difficult, large slabs of black rock being imbedded in the soil, over which you are obliged to pass, though the road is every where of sufficient width. The hill of *Koorourmah*, on the left, exceedingly steep and nearly perpendicular.

At nine A. M. cleared the *Koorourmah* pass, which is near four miles in extent, and distant from the village of *Singlun* six miles.

The surfaces of the surrounding hills are covered with talc, as we observed was the case with the *Gomah* pass in the opposite direction. After the last descents, *Singhar* hill and pass bore north, as did the forts, which were visible on the summits of the hills three days before, whilst exploring the *Gomah* pass, so that our course now lying nearly north-east, we have completed the circumference of these hills, which constitute the south-west boundary of the *Jungleterry* district leading into *Behar* and *Ramghur*. Distance from *Koorourmah*

to the extremity of the pass of that name, by perambulator, four miles.

(*January 23.*) Moved at half past six A. M. Proceeded along the foot of the *Koorourmah* pass, the valley covered with thick bamboo jungle. Passed through a forest of thin stunted trees, commenced a winding ascent up the *Nirwah* hill, and passed a fort in ruins, above our heads, on the right. Road continued between two hills, but of sufficient breadth and without impediment: in the bottom a thick bamboo jungle. Proceeded on over a flat elevated space, surrounded by hills; the thick bamboo jungle continues, part of which had been burnt to facilitate our passage through it. Ascend and descend alternately. Passed the dry beds of several torrents; road continues through bamboo jungle. Passed over a stratum of black rock of an irregular surface, which crossed the road: on the right an assemblage of black rocks of fantastic shapes; jungle a good deal thinner. Passed the ruins of a fort on the summit of the hill. Descended from the elevated table-land by a very steep road, but which is not impracticable, either for artillery or other wheel-carriages, as our own carts accompanied

panied us. The country people lock the wheels and bring the carts down the hill without difficulty. This is called the *Asoor Setty* pass, and is in fact that denominated *Singhar*, as the *Tehari* pass is called *Gomah*, for the reason before stated. At the bottom is *Asoor Setty* nullah, now dry, and its bed thickly overspread with stones. This descent reminded me strongly of the pass called *Teenghee Allahu Akbar* in Persia, which leads from the high road ~~from~~ *Isfahan* to the beautiful valley of *Shirauz*.

The soil every where through these hills is impregnated with talc, several specimens of which we picked up and brought along with us: when exposed to the sun's rays it glitters like silver. Although the road be practicable, this pass is rendered extremely difficult, as well by over-hanging hills as by the thickness of the jungle on each side, and by the steepness of the descent, since a resolute enemy, taking post in the jungles, might annoy a line of march exceedingly. This, indeed, is applicable to every part of this day's march. The forts in the neighbourhood, on the summits of the hills, were evidently constructed to command this pass, and if they  
were

were occupied by a regular force, though small, would effectually do so against very superior numbers. This pass is therefore the most difficult of the three on this side of the hills; but by no means difficult of access as that of *Tehari*.

Proceeded on through the valley. Passed *Asoor Setty* nullah on our left, thickly strewed with large rocks, which when it rains must produce formidable rapids. Crossed the nullah, and proceeded through a romantic scenery of lofty overspreading trees, in the mid valley between the hills, one of which was nearly perpendicular. The foliage of these trees was much richer than that of those we before passed.

At half past ten reached the road which joins from *Tehari* pass, from the south-west, near the *Karee* hill, which is skirted by the *Toork Marah* and *Asoor Setty* nullahs; shortly after came into the road which leads from the *Gurhaty* pass, about a mile distant from hence. Enter the *Taulooka* or division of *Singhar*, the road good and broad. Pass the village of *Ramnasy*; pass the *Marnoo* nullah, and shortly after the *Septageer* \* river, which runs along side of the village.

Recrossed

\* *Septageer* implies in Sanscrit, *Seven-hilled*.



Recrossed the *Saptageer* river, here about three hundred yards in breadth : water procured, as in the *Chandun*, by digging pits. At half past eleven reached the village of *Singhar*, situated in a small but pleasant plain surrounded on all sides by hills. Distance from *Koorourmah* thirteen miles two furlongs.

(*January 24.*) The village of *Singhar*, which is the head of a district of the same name attached to the province of *Behar*, is situated on the declivity of a steep hill, commanding a view of a small but pleasant plain, and entirely surrounded with hills. The *Singhar* pass, which is named after the village, commands the entrance into *Behar* proper. The *Saptageer*, or seven hilled river, so called in allusion to its flowing by the seven hills which bound this valley, though

E

now

\* The following is a correct table of distances from *Koorourmah* village to *Singhar* village, viz.

|                                                                  | Miles. | Furlongs. |
|------------------------------------------------------------------|--------|-----------|
| From <i>Koorourmah</i> village to <i>Koorourmah Ghaut</i> .....  | 4      | 6         |
| To <i>Singhar</i> village .....                                  | 4      | 6         |
| From <i>Singhar Ghaut</i> to the village of <i>Singhar</i> ..... | 3      | 6         |

Course from north-west by west to north-north-west.

now dry, affords plenty of water by digging about two feet deep. The country people represent that little rain has fallen in this part of the country for the last two years, and, in consequence, their chief reliance for the purposes of cultivation is on the water from the *Saptageer* river. This appears extraordinary, as, in general, hilly countries are liable to frequent and heavy rains.

In descending the hill every possible attention was paid to us by Zalim Singh, the zemindar. The forests through which we have passed abound in wild elephants, which make frequent excursions, and commit ruinous devastation among the neighbouring villages. At *Singhar*, however, during the last year or two, they have not made their appearance. The manners of the people who inhabit the frontiers are open and respectful, and they appear free from the tricks and chicanery which mark those who inhabit large cities or their vicinity. We found the managers of the respective districts very hospitable, possessed of a frank, unreserved, and genuine politeness, which would in vain be looked for in a more artificial or advanced state of Indian refinement.

(January

(January 25.) Moved at a quarter before seven A.M. Crossed the *Saptageer* river at the foot of the hills; recrossed and proceeded on through the valley between two ranges of hills, their sides and summits but thinly covered with trees. The village of *Singhar* has of late years been in an advancing state of cultivation, and a considerable quantity of ground has been recovered from the jungles. Enter the plains of *Behar*, the hills on our right due east.

At eight A.M. reached the large and populous village of *Sallaubut Gunje*, near *Rajonty*: it is in a very thriving state, the houses neatly tiled, with a large and handsome bazar well supplied with every thing, and many good wells. The *Durjanah* river, which takes its rise in the hills, skirts the village of *Sallaubut Gunje* on the south-east: its bed is now dry. Its breadth one hundred and forty-six yards; its course from south-east to north-west. The chain of hills leading into the *Jungleterry* district, by the *Dumnee* and other passes, bear east by south. Distance by perambulator from *Singhar*, five miles two furlongs: course north by west.

(*January 26.*) Moved at half past seven A. M. Crossed the dry channel of the *Durjanah*. Passed the foot of *Lohariyah* hill, thickly covered with stones. The road through the forest consists of brushwood and stunted trees. Crossed a stratum of black rock, which crops out \* through the surface, at the bottom of which was the *Sook Nahar* nullah. Passed an assemblage of large black rocks, detached from each other in fantastic shapes, the village of *Chutterree* on the left. Crossed *Khoori* nullah, now dry, some cultivation in the neighbourhood. At nine reached the village of *Dumnee*, at the foot of the pass of the same name. Distance by perambulator three miles three furlongs.

(*January 27.*) Moved at half past seven A. M., road along the skirts of the jungle. Crossed the *Jogur* nullah, thin stunted trees. Passed the beds of two torrents, and commenced a gentle ascent, and afterwards descent. The approach to the pass is romantic, the hills rising in ridges above one another,

\* The adoption of the term *crops out*, is generally sanctioned by the professors of geology, and others of the present day.

another, and are of a black and barren aspect ; a deep hollow overspread with thin jungle on our right. Crossed the *Ma-chan* nullah, which comes from the hill of the same name. Enter a thick jungle. Commence the first, or *Puch Guhur*, of *Dumnee* pass, between the shoulders of two small hills, encompassed on all sides by other hills : the breadth of the pass seven feet. Ascend and descend alternately, the road accessible to any thing. Continue to wind through the pass, which widens here, the hills on each side forming a solid natural wall. Pass the small village of *Jayanagar*, pleasantly situated at the foot of the hills, and adding much to the beauty of the scenery. Cleared the *Puch Guhur* pass by two small projecting hills similar to those at the entrance ; course east-north-east. The village is planted with mowah and other trees, and there is a little cultivation. Crossed the *Sirkee* nullah, which winds through the valley : its bed overspread with small stones, having water occasionally. The valley here begins to narrow, the hills on each side very steep : that on the right almost perpendicular, a perfectly black and barren rock from the summit to the bottom. Recrossed the nullah, its

its bed covered with stones to a considerable extent. Passed through a thick bamboo jungle in the bottom. Commenced the ascent of the second or *Kurrunpore* pass, by a winding ascent, the road covered with thick large stones. Continue to ascend in a winding direction, the woody jungle very thick, composed chiefly of bamboos. Descended into a bottom : road continues stony but broader than before. The road narrows and winds along the side of the hill. Commence another ascent; road very narrow: on the left a deep ravine. This part of the pass might be rendered difficult by the opposition of a small body of men posted in the jungles on each side, the defile being dangerous. The soil contains abruk in quantity, in a decayed state, which on touching crumbles to pieces.

Reached the head of the *Kurrunpore* pass, distance from *Dumnee* by perambulator six miles three furlongs. Proceeded on, over elevated ground : the nullah on our right exhibits much rock and fragments. Marched on, the *Kurrunpore* nullah on our left. At ten reached the village of *Kurrunpore*, situated between the hills on elevated ground. Distance from the  
end

end of the pass one mile six furlongs. A part of this pass, as before remarked, might be rendered difficult of access, but a resolute enemy would not be stopped by the impediments here detailed. After all, I think the passage of an enemy into the *Jungleterry* district, by this road, would not be attended with much difficulty.

(*January 28.*) Moved at six A.M., road through the hills of *Mahabur* and *Mahachul*. Ascend and descend alternately. Pass over an elevated table-land; the trees small and stunted. Cleared the *Kurruntpore* hills, and proceeded on over a flat table-land. *Mauroo-mah* hill south: the chain of hills that we had passed over bore north-west. Passed the village of *Chutnee* on the left, some cultivation. Descended into a forest of low trees and bamboo jungle. Ascend again the flat table-land. Pass the small hill of *Duknee* on our right, which reminded me of the barrow of Hector on the plain of Troy, its summit being overspread with stones. Ascend the ridge of a small hill in a winding direction, the forest abounding in the dhow tree, of which the axle-trees of carts are made. The road continues alternately ascending and descending,  
and

and is covered with long grass, called *sabah*, of which ropes are made for the use of the country craft that ply on the Ganges. Passed over some rocks resembling a staircase : many groups of rocks of a black aspect appear in the vicinity. Passed the village of *Kurmah* ; also the hill *Mquroo-mah*, and the village of *Dobeh* in the bottom. At this place we were overtaken by a thunder-storm. The loud peals of thunder rattling down the vallies, and reverberating in multiplied echoes from the surrounding hills, gave an awful solemnity to the scenery, while the rain descending in torrents from thick and heavy clouds, involved in blue mists and obscured the face of day, and completed the terrific grandeur of the tempest. Through this storm we proceeded on, and shortly after commenced the ascent of the pass of *Doomchans*, in a winding direction ; it is tedious, but not difficult. At the top the trees appeared strongly agitated by the blast which burst in gusts over the ridges of the hills. Descended to the bottom ; *Neru hill* north-west ; *Luglow hill* south-east ; *Paloo Gunje hill* south-east.



At ten minutes past twelve reached the village of *Doomchans*, and completed our survey of the passes that lead into the *Jungleterry* district from the neighbouring provinces of *Ramghur* and *Behar*. Distance by perambulator from *Kurrunpore* sixteen miles one furlong.\*

During our continuance at *Doomchans* we experienced constant and heavy rains, accompanied occasionally by thunder and lightning. This weather lasted four days and nights. On the third we quitted *Doomchans*, and in three marches reached *Kurrukdeah*. We were again detained by bad weather until the 14th February.

(February 14.) Moved at ten A. M., *Goorunjee* hill north by west. Passed *Mukdeah*, *Dighie*, and *Burroodi*, on the left. Enter a good jungle road over elevated ground, the

F

chain

\* The whole of the passes, ten in number, are as follow :—

- |                |                 |
|----------------|-----------------|
| 1. Goomah,     | 6. Singhar,     |
| 2. Teharee,    | 7. Dumnce,      |
| 3. Trigati,    | 8. Punch Guhri, |
| 4. Koorourmah, | 9. Kurrunpore,  |
| 5. Soor Letty, | 10. Doomchans.  |

chain of hills on our left extending to a considerable distance. Crossed the *Burroodi* nullah, now dry, and cleared the jungle, which is about three miles in length. We met several companies of pilgrims going to and coming from *Deo Ghur*, or temple of *Byjooonauth*, from various parts of the peninsula. At forty minutes past twelve reached the village of *Serawun*, distance by perambulator twelve miles one furlong. The road good, and plenty of water and provisions.

(February 15) Moved at a quarter before seven and passed the village of *Gumriah* on the left. The first part of the way the road through a thick jungle. Crossed the *Adjye* river, here very narrow and entirely dry; cleared the jungle and entered a plain covered with mowah and mango trees; *Butthar* village on the left. Crossed the *Joonkha* nullah, a small running stream; the villages of *Simriah*, *Mohunpore*, and *Bishunpore* on the left, and on the right a thick jungle. Reentered the jungle and crossed the *Jhirna* nullah, a small running stream. Clear the jungle again: *Kapredi* village on the left. At half past nine reached *Chakye*, and encamped in a garden which formerly belonged to the late Colonel Browne

Distance

Distance by perambulator, seven miles four furlongs and one hundred and thirty yards.

*Chakye* is a considerable town, the head of the zillah of the same name, situated in Purgunnah *Guidore*; it contains twelve cutwallies, or divisions, and is attached to the province of *Ramghur*. Close to our encampment are the remains of a square fort, built by the late Colonel Browne, as a cantonment for his battalion during the rainy season, in the *Jungleterry* war, from 1774 to 1780. It is called *Fort Hastings*, and is noted down in Major Rennell's map of the *Jungleterry*. A powder magazine, built of brick, but now going fast to ruins, is the only building remaining in the place. The circumference of the fort is about four hundred yards: it was formerly flanked with bastions, which have tumbled down. The walls are of earth, dug out of the surrounding ditch. It was found sufficient to answer the purposes of the time when it was erected; and would still, if put into decent repair, be no bad refuge against incursions of horse. The zillah of *Chakye* has, since 1779, much improved in cultivation, and the population has also increased. During this day's march, we passed over

a great deal of rice ground, though in general the country is too elevated for the cultivation of that grain.

(*February 16.*) Moved at a quarter past six, the road through an extensive forest. Crossed the *Sooka Joor* nullah : here and there a few patches of cultivation, but the soil appears thinly to cover the sterile rock. Ascend and descend alternately. Crossed the *Noorterah* river in the low ground, with thick bamboo jungle and other trees overspreading its banks : a little water in it, and more procurable by digging pits in the sand. The road continues through thick bamboo jungle in a winding direction. Crossed the *Amjoor* nullah ; its bed dry and thinly strewed with rocks. Passed the village of *Baundeh*, lately erected. Commence an easy ascent, descend again, and commence the *Chakye* pass. Passed three barrows, or heaps of stones, erected on the road side. Proceeded along the pass in a winding direction : ascend and descend alternately ; the trees very stunted. By a steep descent gained the valley below. Rock, as usual, forms the subsoil, which a little further renders the passage extremely difficult. We were obliged to take off the wheels from the carts, to unload them,

them, and get the vehicles carried on men's shoulders. Truly did the late Colonel Browne describe the nature of this pass in his admirable account of the *Jungleterry* district, stating it to be "immensely rocky and difficult to get artillery through, " even if not opposed." \*

At the present day, the passage of troops through this pass might be considerably impeded by a resolute enemy, the surrounding jungle affording shelter to the assailants, which would create great embarrassment to a line of march.

On the right the *Cheerun* nullah, with water in it. Cross the nullah, thickly strewed with very large loose stones. Proceed on over a stratum of rock, where the pass narrows exceedingly and becomes difficult of access. The talk, or abruk, which abounds here, glittering like silver spangles on the black surface of the rocks, had a singular appearance. Here we noticed the *sukooah* tree, from which dhoon, or pitch, is taken, for paying boats; and the *assin* tree, or *tessar*, on which the silk-worm is produced. After about a mile, the road becomes better and the jungle thinner. Crossed  
the

\* See Colonel Browne's Account of the *Jungleterry*.

the dry bed of a torrent in a bottom, overspread with thin bamboo jungle. Entered the bed of the *Joor Punyah* nullah and proceeded on through it; the road again covered with rocks, but not so difficult as the former. Passed on through the bottom, skirted by thick bamboo jungle.

At nine A.M. cleared the *Chakye* pass, and crossed the dry bed of another torrent. A quarter past nine reached the village of *Bettiah*, situated in a small plain with but little cultivation, and nearly surrounded by hills. Distance by perambulator, from the commencement of the pass to the end, three miles one furlong. Total distance, nine miles three furlongs and one hundred and fifty yards.

(February 17.) Moved at a quarter past three P.M. Passed the village of *Etuweh* on our left; the road through a bamboo jungle, along the ridge of a hill. Crossed the *Jhangee* nullah, dry. Cleared the jungle, and entered a small plain skirted by the *Birnah* river, with good cultivation near the villages of *Gundhur* and *Berunpore*. Crossed the *Birnah*, and afterwards the *Jumegoor*. The road continues through a tract overgrown with leafless bamboos and the *cussum* tree.

Pass between two ranges of hills ; *Moorba* hill on the right, being the boundary of the *Ramghur* district. From hence the road continues in a south-westerly direction at the foot of the hills, with occasional patches of cultivation. Proceeded along the foot of the hills, the forest interspersed with various kinds of trees, the foliage of some of which was of a very vivid green, whilst the russet colour of the trees on the sides of the hills, growing amidst the rough crags, aided by the ruddy blaze of the evening sun, contributed to make up a scene more than usually picturesque. Passed the village of *Amjerree*, in good cultivation. Crossed the beds of several torrents. This part of the country appears to have been rescued from the jungle within these very few years, and is a certain proof of the protection and good government which have been afforded to the natives.

At a quarter past five reached our tents near the village of *Theal Pukhen*, situated at the foot of the *Maheishuree* pass, amidst a wild and interesting scenery of rocks interspersed with beautiful verdure. A perennial spring of very fine and clear

clear water issues from the hill. Distance by perambulator, eight miles one furlong and forty-seven yards.

(*February 18.*) At a quarter past seven visited the *Burghat* or *Maheishuree* pass; the road between two hills, narrow and strewn with stones. Commence a pretty steep ascent in a winding direction; thin bamboo jungle and other trees; the road covered with loose stones, which might be removed without difficulty. Continue the ascent, the road much better. On gaining the summit, at an elevated angle of the pass, you open a fine extensive view of the country below; *Mulleepore* and *Ghidpore* hill bearing north-east. Commence a gentle descent, and ascend again in a winding direction: road through a bamboo jungle, perfectly leafless. We reached the plain below by a descent scarcely perceptible, which evinces the plain to be of very high elevation. It reminded me of the pass and valley of *Desterjan*, in the south of Persia. The plain is surrounded with hills, and the village of *Rajah Doomurah* is at the foot of the pass. Distance from our tents to the extremity of the pass, by perambulator, one mile one furlong.



In regard to the facility of this ghaut, I am of opinion that it is perfectly accessible, and that a very little trouble in removing the stones would render the road passable, both by artillery and wheel-carriages. About the centre of the ghaut, where the rocks rise above the soil, some difficulty might, indeed, at first be experienced, but would certainly be surmounted by the combined exertions of strength and science; nor could an enemy here annoy the line of march in equal degree as in the other passes, the jungle being thin, and very deep ravines extending on each side of the mountain, where troops could not take post. The road through this pass leads from *Curruckdeah* to the *Ghidore* and *Curruckpore* districts, and is much frequented by travellers, who come by this direct route from the southern countries, instead of going round by *Chakye*. The *Birghatti* or *Maheishura* pass is in the division of the same name, and is attached to *Ramghur*. It belongs to *Nerban Singh*, Zemindar, and has four divisions attached to it. The country in the plain below is well cultivated.

South-east from the *Maheishura* pass, about six miles distant, is that of *Rajah Doomurah*, and also *Louji*, which

are easy of access, and a common thoroughfare from *Curruckdeah* to *Ghidore* and *Curruckpore*. There is another pass to the eastward, called the *Jharoo* pass, but not frequented. Exclusive of these three passes, there are five others which occupy a range of hills in this neighbourhood, extending in a direction from south-east by east to west-south-west, which are noted down in Dury's map as not surveyed, neither are they noticed by the excellent Major Rennell. They are represented as difficult of access. We had no opportunity of visiting them this year, being deficient in time, but they can easily be surveyed by a month's occupation whenever requisite.

Names of the passes in the chain of hills as marked down by Dury, "not surveyed."

1. *Kul Moorgee* hill.
2. *Jharoo Ghaut*.
3. *Khuludon Ghaut*.
4. *Gungurpore Ghaut*.
5. *Cuttoo Ghaut*.

They are noticed in my map as we received the information.

(February

(*February 20.*) Moved at ten minutes before seven, road through a forest of small trees intermixed with bamboos. Crossed the *Cowah* nullah, with some water in it and large loose stones ; the road sloping in a gradual descent. Crossed the *Dholah* nullah. The road continues through the forest with hills on the right and left. Pass the ridges of two small hills on the right and left, and proceed up a gentle ascent. The forest becomes thinner.

At eight cleared the forest and entered on a well cultivated country, the commencement of *Bhaugulpoor* district : *Ghidore* hill north-west by west, *Muhapore* north-east. Passed *Pirke* village on the right ; the plain over which we travelled encircled with hills, various in size and aspect. Passed the village of *Surhut* on our right, and crossed the *Birnah* river, now dry, but water is procured by digging pits as in the *Chandun*. The breadth of the *Birnah* is here six hundred yards.

At half past nine reached *Sonah*. Distance by perambulator nine miles six furlongs.

Moved at half past six, and crossed the *Birnah* river, *Manghur* hill on the right. First part of the road through the jungle; the land on the banks of the river in good cultivation, abounding in rich fields of barley. Passed the village of *Cubbal* and entered a low jungle, in which we observed the *kutt* tree, of which the beetle is made. The road continues through jungle and cultivation alternately. This part of the country abounds in large trees, the ground sloping, and hills on each side. Passed *Teheeah*, situated on a rising ground amidst an abundant cultivation, the *Birnah* river on the right. Passed the village of *Deenari* on our right, and crossed the *Sooknun* nullah, with water in it: the country well cultivated, part recently rescued from the jungle. Passed a *jheel*\* on the right, and entered a thick low jungle interspersed with trees. Passed the village of *Moorah Murgu* right: *Ghidore* hill on the left; jungle and cultivation alternately; a *jheel* and *Bagha* village on the right.

The whole of this part of the country appears to have been recently rescued from the jungle, and will probably  
receive

\* Lake, or morass.

receive still further improvement in succeeding years. Now entered the jungle and passed the village of *Jingooee*, large and populous, the *Birnah* river on the right. Crossed the *Birnah* the second time this march, with some water in it. Passed the village of *Changoodee* on our right.

At nine A.M. reached the village of *Dubil*, pleasantly situated on a rising ground near the bank of the *Birnah* river. Distance by perambulator, eleven miles one furlong and one hundred and ninety yards. Water and provisions plentiful.

(*February 22.*) Moved at twenty minutes before seven. Passed the village of *Gursundah* on the right: good cultivation. Crossed the *Keeul* river, which joins the *Birnah* a short distance from *Gursundah*. The latter, which we have recently crossed so many times, is a considerable river: it rises in the mountains to the south-east, and joins the *Keeul* river near *Gursundah*, from whence the united stream proceeds along the foot of the hills to *Malypore*, where it is again joined by the *Anjur* nullah; and from thence proceeding in a north-westerly direction towards the Ganges, it is again joined by the *Roowah* nullah, and finally discharges these collected

collected waters into the Ganges in the neighbourhood of *Nawaub Gunj* and *Balgudah*, on the western boundary of *Bahar* and *Bhaugulpore*. The country on its banks along its whole course is exceedingly fertile and luxuriant. The *Keeul* at *Gursundah* has a good deal of water in it, and more is procured by digging pits as in the Chandun.

Proceeded on through a highly cultivated country between two ranges of lofty hills. Passed the village of *Butchachehar* on the left ; passed also through *Jumooee*, a large and populous town, with many pukka houses and a good bazar. Passed the village of *Calianpore*, large and populous, on the right and left of the road. Passed the village of *Beharee* on the right. Passed the village of *Sutganah* and *Kheiramah*, large and populous, the former situated on the banks of the *Keeul* river, which skirts the foot of the *Kuttanah* hill, and with the adjacent *mouza*, or division, is attached to *Ramghur*. The latter village is on the opposite side of the road. Crossed the *Keeul* river with a good deal of water in it.

At twenty minutes past eight reached *Mulleepore*, a large and populous village, situated on the northern bank of the  
*Anjur*,

*Anjur*, a nullah with high and steep banks and a considerable depth of water. The range of the *Curruckpore* hills in front bear north-east: the country well cultivated, abounding in wheat, rice, and other grain. Distance by perambulator, seven miles two furlongs and fifty yards.

(*February 23.*) Moved at half past six A.M., the road over paddy fields, and entered a low thick jungle, with hills on the right and left and in the distance; proceeded on through the jungle, which is interspersed with trees, and crossed the *Anjur*. The road continues through the jungle; the trees large and tall, and undergrowth very thick. The jungle somewhat more thin. Passed the elevated ridges of two hills, slightly overrun with small, stunted trees; a range of lofty hills on our left, called by the natives *Tekotra*, which extend from *Ghidore* to the vicinity of *Monghir*, and belong to the *Curruckpore* district. Crossed the *Lackra* nullah and enter an open country near the village of *Paroo*, which is very large, but the houses are detached in parcels, a small distance from each other: the plain is well cultivated, and produces wheat, barley, and other grain. Crossed the *Bhojeh* nullah, and at  
twenty

twenty minutes past nine reached the village of *Kindweh*, which appears to have recently arisen amidst jungles. Distance by perambulator, nine miles one furlong and eighty yards.

(February 24.) Moved at six A.M., the road through jungle. Pass the village of *Lakeel* on the right, also the villages of *Gooleed* and *Nuzzaree* : the cultivation has a promising appearance. Crossed the *Jumkhar* nullah, and ascended an elevated and very barren ground ; the forest covered with thin stunted trees, and the soil conker.\* Proceeded on over elevated ground, the chain of the *Tekotra* hills on our left. Ascend and descend alternately ; the forest continuing. Commence a gentle descent, the road strewn with small stones and conker. Commence another gentle descent and cross the *Bhowrah* nullah, the boundary of the respective divisions of *Tarrapore* and *Curruckpore*. The road continues through the forest. Passed a stratum of black rock rising to the surface, and a quantity of scattered fragments, the road very bad for wheel-carriages. The forest begins to thin, the tress

low

\* Gravel or a calcareous concretion which forms on the surface.



low and stunted. Crossed the *Pukra* nullah, and proceeded on through the forest: the *Gugri* river on the left, the bed dry, with red sand. Pass three small hills, on the summit of one of which is a temple, called *Doo Gharra*, dedicated to *Mahadeo*. At ten minutes past nine cleared the forest and passed the village of *Burseepoor*, situated at the foot of a hill, on the summit of which is another temple dedicated to *Mahadeo*. At half past nine reached the village of *Milkee*. Distance by perambulator, eleven miles seven furlongs. Here we found Rajah Cauder Ali and his suite, who had done me the favour to come four miles from his residence at *Curruckpore* to meet us.

(February 25.) Moved at half past six A.M., and crossed the *Gugri* nullah, the road over the plain. Passed the village of *Benaree* on the right, and crossed the *Sookmarnee* nullah: *Bypoor* village on the right and left. Entered a thick jungle with small low trees. Crossed the *Gumtiya* nullah in the jungle; cleared the jungle, and passed the village of *Preemmunka*. At half past seven reached the town of the principal Zemindar of the *Curruckpore* district, on the banks

of the *Mun* river. Distance by perambulator, five miles four furlongs.

Rajah Cauder Ali, accompanied by his suite, came out to meet us about two miles from the town, and with much politeness conducted us to our tents, where after staying a short time he took his leave, and sent us an abundant and hospitable supply of provisions of all kinds.

The town of *Curruckpore* is pleasantly situated upon the banks of the *Mun* river, a beautiful running stream ; but the houses in general are ill built, with the exception of the Rajah's palace, and a handsome mosque, on the banks of the river. Vast numbers of buildings in the environs are gone to ruin, and the once pleasant gardens of the Rajah's ancestors are now in decay. Such is frequently the case in Hindustan.

Moved at six A. M. and crossed the *Mun* river ; the chain of hills in front, and the road through a thick jungle of low stunted trees. Passed some long and deep ravines on the right, the hills closing on all sides ; the ground a gentle ascent. Entered the *Sinawur Ghaut*. The road winds along the ledge of a huge projecting mass of rock, the path very narrow.

narrow. On the right the *Mun* river with water in it, and some rocks. Passed another large mass of rocks, in one of which is an excavated chamber, six feet in length and the entrance two feet in breadth ; the rock high and rugged, and the scenery around highly romantic. After clearing the pass, proceeded on through the valley, the *Mun* river on the right. This river, I was informed, takes its rise in the hills to the north-west, and its source is at a hill called *Bhim Bhan*. Crossed the *Mun* river at the ghaut called *Hah Hah*, which here presented a singular appearance, the ground gradually sloping from the base and sides of the hill in front, amid a wild and romantic scenery. A large assemblage of blue rocks blocking up the centre of the stream, an adjoining lake of considerable depth, and the river passing over its pebbly bed, with the over hanging woods, complete the interesting scene.

Proceeded on among the hills, which here present the form of a superb amphitheatre, the ground of a very high elevation. Continued the ascent on the right and left of the road. Several large mounds of earth appear scattered with forest trees. Continued to ascend and proceed on over very elevated

ground, on a level with some of the summits of the surrounding hills. Commence a gentle descent through a very narrow road in a winding direction, and entered a pleasant dell, overspread with trees, and skirted by the *Puneh komar* nullah, which we crossed; some water and stones in the nullah. Entered a forest of thin tall trees, commenced another ascent, and continued to ascend over a rocky surface, which renders the passage extremely difficult for wheel carriages of any kind.

At eight A. M. passed the *Puneh komar* ghaut, where are the remains of a stone bastion, which would render the passage of this ghaut very difficult if defended even by a small party. At a quarter past nine reached *Dodanah*, situated between the hills, near the nullah of the same name, with plenty of water. Distance six miles; course north-west.

Rajah Cauder Ali insisted on accompanying us on the march, and most politely rendered us every assistance in his power, by sending people to assist our carts in the passage of the difficult parts of the hills. In addition to this kindness, he treated us, during three days residence at *Curruckpore*, with the most cordial hospitality.

*February*

(February 29.) We took leave of the friendly Rajah, who had politely remained the preceding day in camp, and at half past six crossed the *Dodamah* nullah and commenced a gentle ascent; the road through the forest, and the hills inclosing us on all sides. Commenced the ascent of the first division of the mountain called *Marug Ghaut*; on our left the bed of a torrent, thickly overspread with large loose stones. Continued to ascend; on both sides the forest consists of bamboos and other trees, on the right a deep hollow channel. The road exceedingly stony and steep throughout, the jungle thinning very much. No wheel-carriage can possibly pass by this road. By the kindness of the Rajah our tents and baggage were brought over the mountain by several hundred people. The ascent continues to a very great elevation. On the left another deep hollow channel. By great labour and difficulty, and after an arduous struggle, we gained the summit, and proceeded on through a forest of low and thin trees. Commence a gentle descent for a short distance, and proceeded in a winding direction through the forest. Proceeded on over elevated ground and thick bamboo forest; obtained occasionally

an obstructed broken view of the plains below and the *Ganges* in the distance. Commenced the ascent to the second division of the mountain ; the road not so difficult as the preceding. On reaching the summit, proceeded on over a very elevated table-land, and on gaining a clear space, the prospect broke magnificently upon our view, the hill of *Peer Pehari* and the fort of *Monghir*, twelve miles distant, appearing as if below our feet : the wide and extensive plains skirted by the *Ganges*, and the view of the surrounding hills whilst standing on a level with the highest of them, the dark and rugged aspect of several of the hills beneath us, and the deep and tremendous precipice overhanging the valley below, altogether produced a prospect that almost bids defiance to description, and which nothing but the pencil of a first rate artist could possibly hope to pourtray.

The distance from our tents to the summit of the mountain was four miles and two furlongs. An inroad into *Curruckpoor* by this ghaut, if opposed, would be attended with extreme difficulty, if it were not altogether impracticable, as the narrowness of the road and the precipices on each side present  
almost

almost insurmountable obstacles to the approach of a regular line of march, of artillery or any kind of wheel-carriages, and I doubt not but a small body of resolute men would easily keep the pass against all assailants, however numerous. At the summit of the first ascent is a large heap of stones on each side of the road, where the passage is very narrow, which appear to be the remains of a bastion erected in former times for the defence of the pass: it might easily be rendered very strong, if circumstances should ever require this pass to be fortified.

Commenced the descent of *Marug Ghaut*, the road very steep and narrow, covered with large loose stones. On the left a tremendous precipice, and the sides of the hill exhibit a stratum of black rock. The view whilst descending the hill is equally magnificent, as whilst standing on the summit, the loomings of the trees on the opposite bank of the *Ganges*, in the province of *Tirhoot*, appear through the haze of the atmosphere. The road continues excessively steep and difficult. Passed the bed of a torrent, which in the rainy season must rush with great violence down the sides of the mountain. On  
the

the right are several small hills, covered with black and rugged rock : the hills on each side nearly perpendicular. In our descent we saw great numbers of large wild monkeys traversing the declivities of the mountain.

At half past nine reached our breakfast tent in the valley near the village of *Purbut*, at the foot of the hills : total distance by perambulator, four miles and seven furlongs, which took us three hours and a half to accomplish. At this place excellent water is procured from a perennial spring, which rises in the mountain about three hundred yards to the southwest of the village, issuing from the rock perforated in several parts, and trickling down into a natural bason about four feet square, formed of rock ; it is from thence conveyed by a channel covered with loose stones into the valley. The passage up to the spring head is arched over on both sides with large tall trees, and the appearance altogether is imposing ; it strongly reminded me of the sources of the *Scamander* in the neighbourhood of ancient *Troy*.

(*March 3.*) Moved at six A.M., the road between the hills. Passed *Dukye* nullah, which joins the *Singha* nullah  
in



in the vicinity of the *Ganges*. Passed the *Bulwyee* nullah. An opening in the forest shews good cultivation, and the view is pleasing : the hills continue on both sides. Recrossed the *Bulwyee* nullah and passed the villages of *Burrypooorah* on the left, and *Lahye* on the right. Entered an extensive plain situated between the two ranges of hills and well cultivated : the village of *Kajooryah* on the right, under the hills. Crossed the *Goonyah* nullah, dry ; the villages of *Simerpooor* and *Hussein* on the right. Entered a jungle interspersed with large trees, and crossed the *Amra* nullah, on the skirts of the jungle. On both sides a considerable quantity of land has been prepared for cultivation, as also along the foot of the hills, and much of the ground we passed over this morning appears to have been recently rescued from the jungle. Much improvement appears to have been effected in this tract of the pergunnah. The soil is excellent, and the numerous nullahs and torrents that descend from the hills must render it capable of the highest state of improvement. On the left, the range of *Curruckpore* hills extends in a direction from east to west, and presents a variety of irregular shapes and surfaces : those to

the north-west are not so high. Passed the *Bakaneah* nullah, which rises in the hills to the southward; passed also the village of *Chulkora Rampore*, which is large and populous. Passed the village of *Ghoseut*, near which place the north-west range of the *Curruckpore* hills terminates in a sharp narrow peak, overstrewn with loose stones; *Begpore* village on the right, and three small detached hills, called *Amwaree*, in our front. At forty minutes past eight reached the town of *Rajpore*, which is large and populous. Distance by perambulator, ten miles six furlongs and sixty yards.

(*March 4.*) Moved at six A.M., road over the plain. Passed the villages of *Losing-hani* on the right and *Sivnagur* on the left; a luxuriant and abundant cultivation of wheat, barley, &c. Passed the village of *Manikpore*, large and populous: it forms the north-west boundary of the *Curruckpore* pergunnah, and is skirted by the *Ghirka* nullah, on the opposite bank of which is the village of *Beharijaun*. Passed the villages of *Imaum Nugur* and *Ghureeb Nugur* on the left; passed also the villages of *Sidimpore* and *Mowlana Ghur* on the left, and *Ramchundur* on the right, and entered the high western

western road. At eight A.M. reached *Sooruj Gurra* on the *Ganges*. Distance by perambulator, eight miles one furlong and one hundred and fifty-five yards.

(*March 11.*) We returned to *Bhaugulpore* by way of the thannahs of *Hybutgunge*, *Dehraru*, *Arumnugur*, *Jaffrah Gunge*, *Himmutpore*, *Jangera*, and *Chichroon*, all of which are in a continually improving state of cultivation.

BHAUGULPÖRE,  
OCTOBER 1st, 1818.

FINIS.



**I N Q U I R Y**  
CONCERNING  
**THE SITE**  
OF  
**ANCIENT PALIBOTHRA,**  
**PART IV.**









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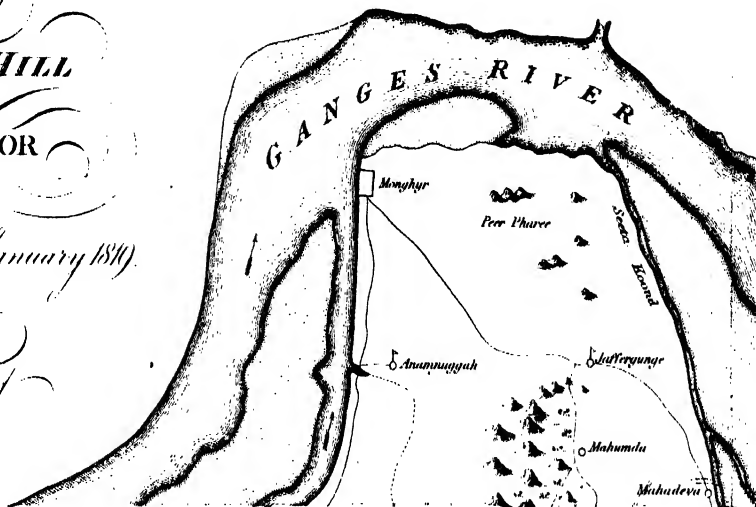
CURRUCKPOOR

W. (Hills)

(December 1888 &amp; January 1890)

G. K. L. I. N.

at Establishment





**I N Q U I R Y**  
CONCERNING  
**THE SITE**  
OF  
**ANCIENT PALIBOTHA,**

**PART IV.**

CONTAINING A  
**TOUR FROM BHAUGULPOOR TO MANDAR,**  
FROM THENCE  
**TO CURRUCKPOOR AND A CIRCUIT OF THE HILLS,**

WITH  
AN ACCOUNT OF THE SITE OF THE ANCIENT CITY OF JEY NUGGUR, AND  
SOME REMARKS ON THE JEYNE WORSHIP; MADE DURING THE  
MONTHS OF DECEMBER AND JANUARY, 1818-19;

WITH  
A MAP OF THE ROUTE, VIEWS, &c. &c.

**By WILLIAM FRANCKLIN,**

*Lieutenant-Colonel in the Service of the Honourable East-India Company, Author of a Tour to Persia,  
the History of Shah Aulum, and an Essay on the Site of Palibothra, &c. &c.*

"Per ardua!"

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**LONDON:**

**PRINTED FOR KINGSBURY, PARREY, AND ALLEN, BOOKSELLERS TO THE HONOURABLE  
EAST-INDIA COMPANY, LEADENHALL STREET.**

**1822.**

Printed by Cox and Baylis,  
Great Queen Street.

TO  
HENRY HOPE, Esq.  
OF DEEPDEN, SURRY.

DEAR SIR :

*Dedication has been called the language of flattery : but in the present instance, in soliciting your acceptance of the accompanying Volume, I only perform the grateful duty of 'friendship, by acknowledging the kindness and hospitality which I experienced from my old Friend and Fellow Traveller twenty years since, whilst traversing together the fertile TROJAN plain.*

*In a very different, and far distant land, I have the gratifying pleasure to repeat those assurances of cordial regard and esteem, with which I must ever be,*

*Dear Sir,*

*Your obliged and sincere humble Servant,*

WILLIAM FRANCKLIN.

BHAUGULPOOR,  
1st AUGUST, 1819.



## P R E F A C E.

THE designation of the work now presented to the Public was merely accidental, inasmuch as it arose during a circuit of the *Curruckpoor Hills*, and entirely unintentional on the part of the Author, in respect to procuring any fresh evidence or documents regarding *Palibothra*.

The circumstances, however, of the discovery of the site of the ancient city of *Jey Nugger*, and the fort of *Indra Pye*, as well as that of the Jeyne figures dug up at the before-mentioned places, and the Jeyne coin  
found

found at *Suffee Gurh*, are accidents which have operated powerfully on the Author's mind, and induced him to conclude that he has brought his hypothesis to a termination the most favourable, and that that conclusion has tended considerably to the complete solution of a long agitated question in ancient geography; and he confidently trusts to the indulgent consideration of the Public, for the approbation to his labours on the interesting theme.

The observations on the *Curruckpoor* Hills and the adjacent country, with a second visit to the celebrated hill of *Mandar*, in order to collate the inscriptions\* copied in 1815, with the originals on the rock, will, he trusts, prove not less acceptable.

The

\* Copies of these inscriptions the Author has tendered to the acceptance of the British Museum.



The paper on the *Brachmans* of ancient India, as given in the Appendix, will perhaps throw some light on the religion and customs of the modern Jeynes, and in that respect may be deemed curious; and it is hoped, that the memorandum on a peculiar part of the inhabitants of the *Jungle Terry*, and the Puranic extracts respecting the dynasty of Soorujbuns (or Children of the Sun), who reigned at *Jey Nuggur*, will afford some gratification to the lovers of antiquity.



# JOURNAL,

&c. &c.

(December 6, 1818.) LEFT *Bhaugulpoor* at six A.M.; road good, and through a country well cultivated. Passed a large tank, or pond, on the left; crossed the *Chandun* river. At ten A.M. reached *Ruttungunge*, a large and populous village. Distance twelve miles, south-east by south.

(December 7.) Moved at daylight: proceeded on the great southern road, *Bheem Bhand* hill south-west. Passed the village of *Doomrow* with fine cultivation: at the end of the village a small indigo factory belonging to Simbonath of *Bhaugulpoor*, a large tank and embankment on the right. Passed the large and populous village of *Omurpoor*: a jheel

or lake on the right; *Jetoor* hill in front. From this part of the road the hills of *Bheem Bhand* present a singular appearance: eleven different hummocks, or bluff points, appear to rise from the base of the mountain to the summit, which is a saddle-back. Passed *Noorgunge*, and the villages of *Cuttaal*, *Madachuck* on the right; at the foot of *Jetoor* hill crossed the *Chandun* river, and encamped at the village of *Chilkoor* on its bank. Distance ten miles.

(December 8.) Halted to get the road repaired to *Haut Lucknowdie*.

(December 9.) Moved at ~~8~~ A.M., road good. Passed *Mujuriah*: crossed the *Chandun* at *Bishunpoor*: passed the village of *Bhanka*, on the high southern road: proceeded on the west bank of the *Chandun*, and encamped at *Haut Lucknowdie*.

(December 10.) Reached *Mandan*.

At seven A.M. commenced the girth of the mountain. Skirted the north-east shoulder, a swell of the ground. At the bottom of the mountain is a large fissure, occasioned by lightning: a considerable fragment of the rock has been shivered,

shivered, and the materials precipitated into the valley below. The dimensions of this fragment we computed to be about fourteen yards in length, ten in breadth, and five feet thick. The appearance of the mountain at this part is awfully grand, a black rugged surface appearing to enclose it as if with a coating, the dark hue of which is strongly contrasted with the other parts of the rock, having patches of yellow grass growing out of the interstices. The mountain here lessens its steepness, and from this point a range of irregularly shaped rocks descend gently to its termination on the north-east face. The valley below is thickly strewed over with granite rock embedded in the soil, and rendered black by exposure to the weather, a thick forest of trees of different dimensions surrounding the mountain. Here the rocks present themselves, clothed to the summit with stunted trees. Passed a large pile of granite rocks of fantastic shapes, interspersed with trees. Crossed two or three water-courses at the foot of the mountain, and proceeded on in a direction west by south: the forest continues thick. From an opening in the forest saw the western face of the *Musoon-*

*dun Mut* (or temple) at the summit, the black surface of the rock interspersed with stunted trees. Passed a large rock on the right which is detached from the mountain. The whole of this face presents an aspect truly formidable; the rocks of granite, in overhanging precipices, appearing as if prepared to precipitate themselves into the valley below, fill the mind of the spectator with awe and wonder. In various parts of the rocks are excavated recesses, the haunts of wild beasts, bears, and tigers, which being situated far up are extremely difficult of access. The forest continues. In an opening we observed *Malia* hill bearing south a great distance: this part of the ground being at a considerable elevation, the dip inclining to the north-east. The *Musoodun Mut* again visible. Crossed a stratum of granite. At nine A.M. reached *Paupher Talow* (or pond), having completed the circumference of the mountain. Distance four miles.

The *Musoodun Mut*, at the summit of the mountain, consists of three large apartments, and as many smaller ones for the priests. In the largest room is a slab of coarse black

black stone, on which is the *Bishun Paduka*, or feet of Vishnoo. The building is in ruins.

I examined the principal inscriptions at the *Paupher Talow*, a copy of which I had brought away in 1815. After collating it with the original, I found a difference in only three letters, which was immediately corrected.\*

At the western side of the mountain is the entrance to the *Puttulcundra*, presenting an awful assemblage of overhanging rocks, in shapes most rude and fantastic, several of them piled one above the other with a regularity resembling the works of art. The entrance to the pass is about three feet in breadth, and the rocks on each side rise to the height of sixty feet. In many parts of the rocks are trees growing out of the sides : to the west are large masses of rocks appearing as if ready to precipitate themselves into the deep channel below. Throughout this channel are large detached rocks, interspersed with trees ; and at the season of periodical rains, when the torrents of water descend from the summit

\* A copy of these inscriptions have been sent to the British Museum.

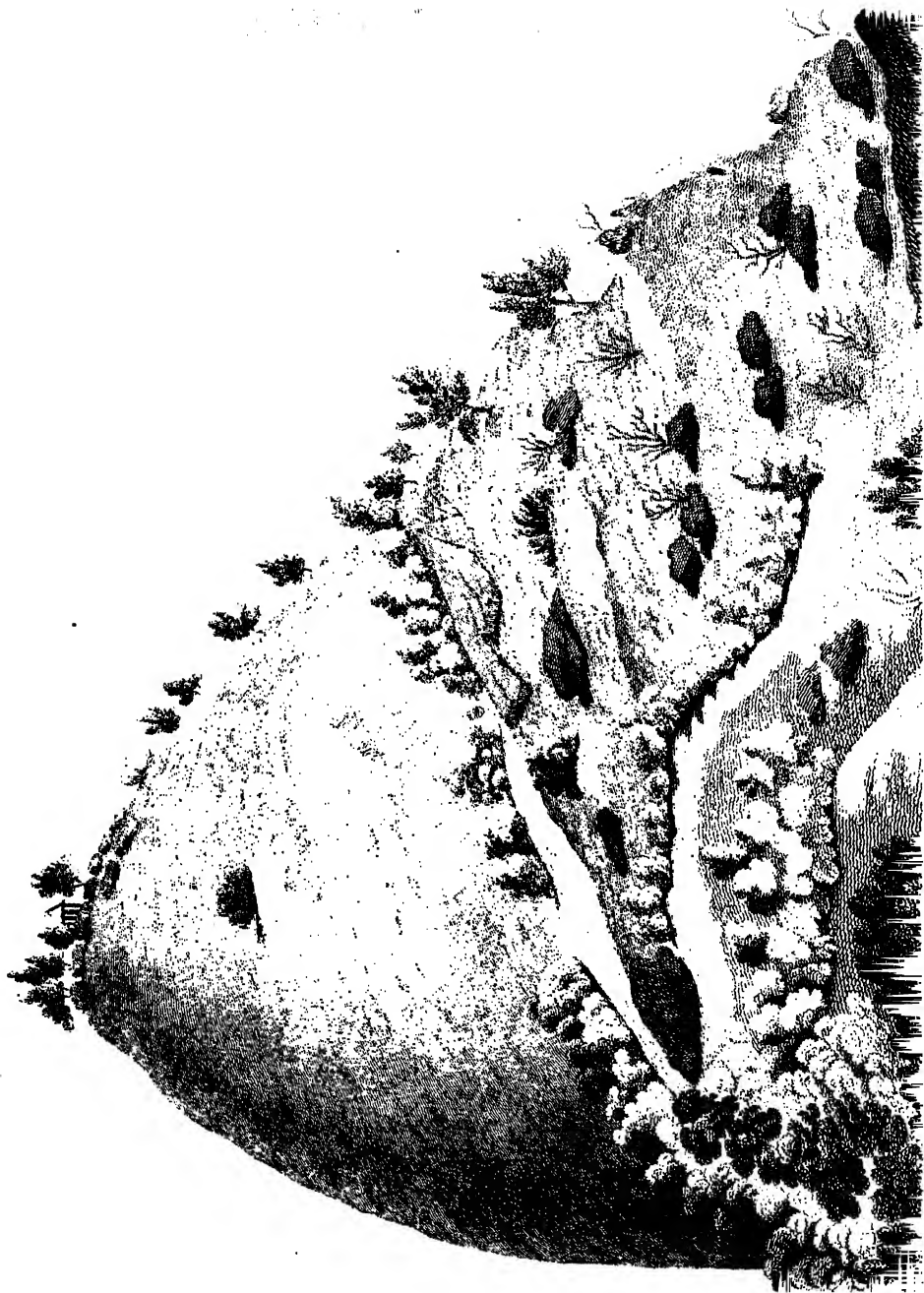
summit of the mountain, the grandeur of the scene must be considerably augmented, as the water in its progress dashing against the opposing rocks, increases its course with accelerated velocity.

The eastern entrance, also, to the *Puttulcundra* from the *Paupher Talow* presents a very grand appearance, the road lying betwixt two ranges of hills. As you advance it becomes an amphitheatre, the sides of the mountain bearing visible marks on their black and rugged surface of the torrents that flow from the summit, at the period of the solstitial rains, which discharge themselves into the *Puttulcundra*, and from thence are conveyed to the *Paupher Talow*. Rude overhanging precipices contribute to enhance the grandeur of this natural scenery : the intermediate space between the two ranges of the mountain is filled with trees of different dimensions, and large slabs of granite rock embedded in the soil.

The component parts of this celebrated mountain are granite and gniess intermixed. The strata in the north-east side is vertical, rising in a conical form to one hundred and eighty







eighty yards perpendicular height, and exhibits massy laminae. The strata inclines to the north-west, with veins of lamellar quartz, about five to eight inches thick, running parallel with the strata at the interval of fifteen to twenty feet. At the base and in the ravines of the *Puttulcundra*, &c. are fragments of granite rock of various dimensions: some of them enormous masses, promiscuously piled upon each other. The alluvial part seems principally to consist of granite in a state of decomposition, and not to exceed twelve feet in depth.

Latitude by observation of *Mundar*,  $24^{\circ} 48'$  north; longitude east of Greenwich,  $87^{\circ} 12'$ . The height of the mountain is one hundred and eighty yards, which is ninety feet higher than the elevation of the Great Pyramid of Egypt.\*

(*December 20.*) Quitted *Mundar* and proceeded to *Bogariah*. After crossing the *Chandun* at *Haut Lucknowdie*,

c

Rajah

\* For the accompanying view of *Mundar* I am indebted to the kindness of Major Matthews, commanding the Hill Rangers of this province, who was one of the party in our late agreeable tour.

Rajah Cauder Ally, the Zemindar or principal landholder of the district of *Curruckpoor*, met us during the march, on the boundary of his district, and accompanied us to our tents. Distance ten miles. From *Bogariah* the *Cojee* hills bore, at the opening of *Cojee Ghaut*, north 55 west.

(*December 21.*) Moved at six A.M.: road round the village of *Bogariah*, large and populous. Crossed the *Oornee* river bearing north and south; the bed dry, a good deal of forest: the *Cojee* hills due west. The scenery along the foot of these hills is extremely romantic; clusters of high trees and thick underwood, the range of hills in the distance completing the amenity of the prospect. The road continues through thick forest, through which a path had been cut for us: it is interspersed with occasional cultivation, recently rescued from underwood. Crossed the *Dukha Nulla* (or rivulet) a branch of the *Chandun*; dry, deep sand. At twenty minutes past nine reached *Dodaree*, situated near the foot of the *Cojee* hills, with a pleasing prospect on all sides.

(*December 22.*) Moved at six A. M.: road through the forest, which is extensive. As you approach the *Cojee* pass  
a gentle

a gentle ascent commences: the hills in front present a romantic appearance. After entering the pass the road narrows, and is overspread with loose stones and rocks embedded in the soil; thick forests on all sides, a gentle ascent, which soon becomes steeper. Descending from this you find yourself enclosed, as it were, by a magnificent amphitheatre of hills, their summit covered with very rich verdure of the brightest hues, their sides interspersed occasionally with verdure and quartz rock. The road continues to wind through the vallies. At this point of view, by the fanciful appearance of one of the hills, the summit appears to rest as if on a wall resembling a mural precipice, thickly studded with overhanging trees.

Passed along the banks of the *Belassy* river, which winds through the hills. Crossed the dry bed of the river, and proceeded to some iron-works belonging to Rajah Cauder Ally, on its western bank. They consist of two forges, made after the fashion of the country, in the following manner. The furnace, of red refractory clay mixed with a little sand, is from three to four feet high. The in-

terior concavity is of a conical form, the outer part about nine inches wide, gradually decreasing about three inches towards the top. In front are the bellows, which consist of two round wooden dishes, resembling a tambarine, about thirteen inches wide and four deep. The upper part is covered with raw hide: a small hole or slit is in the middle of the skin, into which is introduced a bit of wood with a string attached to it. The string or cord is then tied to a bamboo, which projects from the sides of the furnace, and serves as a spring to the hide that is stretched over the wooden dishes; two of which being placed horizontally on the floor opposite the furnace, a man mounts them with his feet over the holes, which act as valves, for when one foot is raised, the elasticity of the bamboo extends the hide which fills with air: on pressing down the foot the aperture closes, and the air is propelled through the tubes of the furnace. The crucible and lower part of the furnace is formed with sand and a small proportion of clay, which is entirely removed when the ore is smelted and withdrawn from the furnace. The furnace is first charged with charcoal made of

saul wood (which abounds in these forests), and when heated, the coal and ore are heaped on the top of the cone, so as to supply the exhausture within. At intervals the scoria or ashes are withdrawn, by piercing the front part of the furnace with a sharp-pointed stick, and the dross flows out in a fusion of liquid fire: the glowing mass of smelted iron then follows, which is subsequently beaten by an iron spatula for the purpose of condensing it; then it is severed by an hatchet into two parts, and is sold to the merchants. The iron thus produced is imported chiefly into the *Monghyr* market, when it is made into various articles of household utensils. The general valuation of this iron from the forge in its crude state, is estimated at a seer of rice for a seer of iron, in the way of barter. The seer is equivalent to about two pounds of avoirdupois weight. The granular ore from which the mass is formed, is brought from the watercourses that issue from the hills in its original state, and after being washed and sifted several times, is put into the furnace to be smelted.

After

After inspecting the iron-works, we crossed a branch of the *Belassy* river, whose bed was dry, but water procurable by digging pits in the sand, as in the *Chandun*. The road narrows and winds through the valley; the opposite hills begin to recede. At half-past nine cleared the pass and entered some cultivated land near the village of *Gourgameh*, the road winding along the base of the hills. At eleven, A. M. reached our tents at the village of *Ratta*. Distance fifteen miles.

(*December 23.*) Moved at six A. M., road good, and cut for our accommodation by the hospitable Rajah: our course nearly west, *Cojee* hills east. Proceeded on through an open country thinly cultivated, principally with paddy (or rice in the husk): *Belarie* hill N. 25 W., *Gouripoor* hills S. 50 W. Passed the village of *Buyeera* right; the country enclosed, and abounding with large palmira trees. Entered upon a very extensive plain, *Kudgaoreah* hill leaving N. 30 E., large plantations of mangoe and other trees in the distance, *Deoghara* hill S. 60 W. Passed *Ketour*, a small



small village on an eminence on the right, and a taw, or pond, on the left. Crossed the *Burooah* river, the bed dry ; passed *Neamutpoor*, and shortly after entered on the high southern road. At ten A. M. recrossed the *Burooah* river and entered the town of *Tarrahpoor*, one of the principal places in the fifty-two Purgunnahs that constitute the Jaghire of Rajah Cauder Ally. Distance thirteen miles.

(*December 24.*) Moved at six A. M. Crossed the *Chowree* nulla or rivulet, the *Curruckpoor* hills in front due west ; road over an extensive plain thinly cultivated. Entered a narrow part of the road overhung with trees and thick underwood, and crossed the *Sukree* nulla in a bottom. Passed a large pond, called *Rannyke* Talow, with brick steps leading down to it, in ruins and overgrown with weeds. Passed a large village to the left. Crossed the *Muhara* and *Oornee* nulla, which unite at this place. Passed through a large plantation of palmira and date trees, with enclosures on each side. Entered the western end of the town of *Curruckpoor*, the capital of the Zemindaree, which is large and populous, a long continued narrow street extending from east

east to west about a quarter of a mile, with thatched houses on each side. Crossed the *Mun* river in a winding direction : on the opposite side is the Rajah's habitation and the *Jamma Musgid*, or principal mosque of the place. Passed the *Imaumbarah*, or brick building in which place prayers are read during the Mahorum. Near to this place we encamped. Distance six miles.

In the vicinity of *Curruckpoor* we found the myrrh tree growing wild : it appeared the same species as that described by the intrepid Bruce, in his Abyssinian travels.

The water of the *Mun* river is clear and bright, but has rather a hard taste, owing to its running over a stratum of iron ore, which renders it in a measure a chalybeate.

(*December 26.*) Moved at six A.M. : road good, direction west. Passed through a forest and enclosed country. On approaching *Tannah Lurwée* turned off to the left, and proceeded on toward *Ghora Khor* in the hills. Entered a thick forest which skirts the hills, the road winding; the ground begun to ascend. Passed over the bed of a watercourse which descends from the hills, it is now dry, strewed over  
with

with loose stones, and covered on each side with overhanging woods. At nine A.M. reached the stupendous rock of *Ghora Khor*, a most magnificent work of nature. It is a steep perpendicular mural precipice, formed of masses of plate quartz rising to the height of two hundred feet. The stones are of a brownish colour, with a few stunted trees growing out of the interstices of the rock; fragments of projecting rock on the summit appear as if ready to detach themselves from the mass. On the left is a natural reservoir of clear fresh water, hollowed out from the base of the rock. In the centre of the rock is a chasm which forms the channel through which, in the rainy season, the water rolls with incredible violence, and fills the reservoir and watercourse at the bottom; from thence it descends into the plain, the whole forming a magnificent natural cascade. At present the water is seen trickling down through the crevices of the rock in pleasing murmurs. Near the bottom is a small *Mut*, or place of worship; and another to the east, containing the Lingum of Mahadeo in black stone, and a figure of Parbuttee, the wife of Mahadeo. About fifty yards

to the right is an ascent to the top of the precipice : to gain the summit you are obliged to proceed with great caution, the surface of the rock having a fine polish and being very slippery, so as to render the footing insecure. Two-thirds of the way up you pass across the face of the precipice, the only footing being a projecting ledge of the rock about a foot broad, which renders the passage critical, as you are obliged to place your hands in the interstices of the rock. On gaining the summit, to descend on the other side, instead of a gentle declivity, which might have been expected, you meet with a precipice nearly as perpendicular as that on the eastern face of the rock. From the summit is to be seen, as far as the eye can reach, an impervious forest flanked by the surrounding hills : this valley may be about a mile and a half in breadth and two miles long, which presents to the eye one leafy sheet of forest. You now advance along the top of the precipice and meet with the marks of the horses' feet, from which the place takes its name ; but they seemed in shape more to resemble pattens than the hoofs of a horse. After passing the chasm through which the water flows, you  
commence

commence the descent on the western face, which, however, is not accomplished without great difficulty. Shortly after commencing the descent you meet with a natural cistern or basin of pellucid water, which appears to have been worn out of the solid rock, the result of ages : it completely fills the cistern to a few yards of its edge. It is fourteen feet by twelve broad, and from twelve to fifteen feet deep. At the bottom of the rock, at the western face, appeared large watercourses to a considerable extent up the valley, which at the season of the solstitial rains roll down the waters with violence into the basin before-mentioned, from whence they are conducted over the chasm to the eastern side of the rock.

(December 27.) Moved at six A.M. : road over extensive plains and forest alternately ; the *Curruckpoor* hills west, course north. At eight A.M. entered a thick forest, an insulated hill on the left and a large pond of water on the right. The scenery is here romantic, the hills rising to our view in the form of an amphitheatre, some of them split into long ridges appearing detached from the rest, and forming, as it were, a solid wall : they are clothed to the summit with

n 2

verdure.

verdure. The road continues between the hills in a winding direction : on both sides of the road the cultivation increases. Passed the shoulder of an insulated hill, near which place the Jaghirdaree lands belonging to the Tannah of *Bindra-bund* commence, and extend the whole way to *Monghyr* : they are in a highly cultivated state, and the heirs of the Jaghirdars are paying every attention to the improvement of their lands. At nine A.M. reached our tents at *Pahar-poor*, pleasantly situated near the *Curruckpoor* hills, which at this place bear south-west.

. (December 28 ) At three P.M. proceeded to visit *Joalah Koond*. The road to the hill is in a winding direction, and amidst the most romantic scenery, an amphitheatre of hills, clothed with trees and verdure to their summits, enclosing us on all sides. At twenty minutes past three crossed *Joalah Koond* nulla, or rivulet, which flows in a winding direction to the foot of the hills, its bed dry and spread with loose stones. The road continued to wind. Passed the bed of a torrent, and afterwards recrossed the rivulet, amidst a thick foliage of overspreading trees. Here the road narrows.

Crossed

Crossed the *Joalah Koond* nulla a third time, thickly spread with stones of different dimensions. Proceeded along the sides of the hills, and at four reached the entrance to *Joalah Koond*; the road over the rocky bed of the rivulet about thirty yards wide, and thickly strewn with large masses of quartz rock. You soon reach the first Koond, or spring, which is hollowed out of the natural rock: it has at present but little water in it. Proceed over the rocks and you arrive at the second spring, at the distance of about ten yards. On the approach to it, the water trickles out of the rock and falls into a natural cistern, which is six feet deep and two and a half broad. The overhanging bed of quartz rock in immense plates, and of the most fanciful shapes, adds greatly to the beauty of the scenery. Proceeding along with very great difficulty by a projecting ledge of the rock, which is extremely narrow and obliges you to move with expanded arms embracing the rock, you reach the third Koond, or spring, at the distance of two yards, which though equally impressive with the two former has less water in it; and it is easy to conceive, the appearance of the united waters of these

these three springs must afford, at the period of the solstitial rains, when the waters from the mountains above uniting in a furious torrent, and rolling over immense masses of quartz rock, descend into the valley and are finally conveyed to the plain below. The rocks composing this singular valley are of various species of quartz, and are overhung with trees of beautiful verdure. On the whole, *Joalah Koond* may be deemed by an inquisitive traveller worthy of a visit, though falling very short in grandeur to the stupendous mural precipice at *Ghora Khor*. On the sides of the rocks are several fanciful impressions, said to resemble the footsteps of Bheem Sing, a hero of fabulous origin in the traditions of the country. We here collected many specimens of quartz, which I carried to my museum at *Bhaugulpoor*; some of them would do credit to an European cabinet.

From *Paharpoor* we entered the hills in a winding direction to the north-west. Crossed the *Obee* nulla or rivulet, which flows between two ranges of hills with a great deal of water in it; continued to wind through the hills amidst a romantic scenery, and though not containing much verdure,  
the



the variety of their appearance and shapes gave an interest to the prospect : shortly after arrived at the *Boorkas*, or hot springs, the sources of the *Obee* nullah. These, three in number, flow from the base of the *Amjor Ghaut* hill. The water is not near so hot as that of *Seeta Koond*; its temperament may be termed lukewarm. The springs issue from fissures in the rocky hill of *Amjor Ghaut* in very small quantities, and the sides of the basins are overspread with stones of quartz, rosy red, plated, and of mixed colours.

On descending the *Amjor Ghaut* the prospect is pleasing. The water from the springs, after undulating along the valley between the hills over a verdant carpet of green sward and forest shrubs, so as to be scarcely discernible, forms the stream which we crossed in the morning; after which issuing from the hills, it traverses the country in a south-east direction, when turning to the north it is finally discharged into the *Ganges*, near *Mahadipoor*.

The hill of *Amjor Ghaut* appears to me to be one entire mass of quartz, consisting of immense rhomboidal stones and other figures. The dip of the stratum is to the

Three miles to the north-west of *Paharpoor* is the hot spring called *Reesha Koond*, situated amidst a romantic scenery of surrounding hills. The spring oozes from the eastern base of a hill into a reservoir of about twenty yards square, on the west and south sides of which are the remains of a building, formerly a place of worship for the Hindoo votaries, who resorted thither in the month of Assar (or June) to bathe in the spring and perform their religious ceremonies. The water of this spring has been pronounced a chalybeate, having a considerable portion of iron in its composition. After issuing from the reservoir, the water traverses the hills in an easterly direction for about a quarter of a mile, when it joins the rivulet from which is formed the *Boorka* spring, as already detailed.

(December 31.) At *Monghyr*.

(January 4, 1819). In three marches from *Monghyr* we reached *Tannah Rampoor*, after visiting successively the Tannahs of *Bindrabund*, *Anamnuggah*, *Dehareh*, *Hybut-gunge*,

gunge, and *Alimugghur*; all of which we found in a state of high cultivation, and the Jaghirdars and their heirs contented and happy.

(*January 7.*) Proceeded to visit the *Jynughur* hills, road over a forest. Passed the *Kiel* river, the western boundary of *Bhaugulpoor* district: the river at this time had here but little water in it, and its character resembled the *Chandun*. The hills on approaching them present a rough, rugged surface, with vertical columns of rock reaching from the base to the summit, almost perpendicular, with overhanging crags and bluff points, of shapes the most fantastic, and one near the north base pyramidal. The vertical strata of rocks which compose these hills sufficiently indicate their being primitive.

Commenced the ascent of the northern hill, the road covered with large loose stones and rock imbedded in the soil. On reaching the summit you perceive the plain below, to a very considerable extent, covered by numerous Talows or ponds of water, which formerly belonged to the ancient city of *Jynughur*, according to the tradition of the natives.

north-west. A few trees grow on the hill, but attain no height.

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This position coincides, in a remarkable manner, with the western extremity of the royal city of *Palibothra*, as assigned by the Purannas, which has been detailed in the former part of the Essay. It will there be seen, that the extent of that royal city, from its eastern boundary opposite the *Cosi* river to its western termination near *Sooruj Ghurra*, give a distance by perambulator of seventy-six miles.

To return to the situation of *Jynughur*: the *Kiel* river embraces the eastern side of the hills, towards their base, in a winding direction. In the south-west corner of the hills, and at their highest elevation, are the remains of a square fort, having four bastions and occupying a square of about sixty yards. This, in ancient times, was the residence of the Rajah, but is now entirely desolate. The foundations of the bastions are strewn with bricks and stones, the former of a large size and by their appearance of high antiquity. From hence is a pleasing view down the valley intersecting the two hills and running east and west. To this valley tradition assigns the position of a bazar, or public market, of the city of *Jynughur*. You enter the fort  
from

from the western gate over the remains of a ruined foundation, and from thence proceed along the ruins of the curtain to the eastern gate, at a distance of eighty yards, the whole strewn over with brick and stones. On passing the eastern gate the descent commences gently, and you reach what the natives term the *Feel Khaneh* or “stables for elephants,” said to have belonged to the Rajah; continue an easy descent after passing over the ridge of the hills, and various other remains of the foundations of buildings, from whence the descent becomes rather abrupt down to the south face of the hill.

At ten A.M. reached our tents on the plain, near the village of *Hosseinpoor*, where we breakfasted.

The *Jynughur* hills are a detached ridge about half a mile in length from east to west, and a quarter of a mile in breadth; they are composed principally of quartz in a state of transition, more especially the vertical strata on the north side, where the laminae are most distinctly seen. These hills bear due north from the *Curruckpoor* range, about three miles distant. The course of the *Kiel* river is from south to north,

north, along the eastern base of the hills. On returning to our tents, we fell in with a considerable number of the tanks or reservoirs which we had viewed in the morning from the summit of the hills. Near one to the south-west we discovered a colossal Jy<sup>n</sup>e figure, nearly half bedded in the earth. It is partly mutilated, having lost one of the arms, and the nose much disfigured; but its principal characteristic, the large woolley headed Ethiopian costume, remained entire, and reminded me strongly of the drawings to be seen of the Jy<sup>n</sup>e figures, as described by Dr. Buchanan in his journey in the South of India.

(January 9.) Moved at half-past six A.M. Passed the village of Dunharee and proceeded on over the plain, the range of the Curruckpoor hills south. Passed the village of Luchmeepoor on the left, cultivated fields of barley and wheat. Enter a thick jungle. On approaching the hills the scenery is picturesque, their sides and summits being covered with verdure. Commenced the Chandun Bhoka pass through the hills, course east: continued to wind through the pass, the base of the hills in good cultivation. Cleared the Chandun



*Bhoka* pass and proceeded through a thick forest. Crossed the *Murweah nulla* or stream ; its bed dry, but water procurable as in the *Chandun*. At nine A.M. reached our tents at the village of *Buntarampoor* near some indigo-works.

(*January 10.*) At six A.M. proceeded to visit the *Buskoond nulla* and the quartz mountain called *Mowleah* ; the road through the forest. The approach to the hills is pleasing. At half-past seven reached *Buskoond*, which is a natural reservoir of water hollowed at the foot of a quartz rock, in a bottom thickly overspread with stones. Commenced the ascent of the *Mowleah* mountain. A winding road over rough stones brings you to the foot of the mountain, with hills on each side at a considerable elevation : rocks of quartz and feldspar, many of them from exposure to the weather in a state of decomposition, present themselves on all sides. The ascent grows steeper as you advance, and from an opening in the hills you have a fine view of the country to the westward. Continuing the ascent you pass over large masses of quartz imbedded in the soil. On approaching the summit, the trees are of larger dimensions  
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than those in the valley below, and of luxuriant foliage. The ascent becomes narrower and steeper, and a part of the road is over a natural staircase of rugged stone imbedded in the soil, and overspread on all sides by slabs of quartz. After much difficulty you reach the summit, which consists of a large flat table-land, the third since our ascent, at a very high elevation, covered with stunted trees, and embayed, as it were, on all sides by the surrounding hills, with whose summits we stood on a level. The extent of this table-land is about six hundred yards, when a descent commences to the other side. From this table-land, at a projecting point, you have a noble and commanding view of a considerable part of the *Jungle Terry*, with the *Kiel* river in the distance, and the hills of *Chandun Bhoka*, which we passed yesterday morning, bearing N. 40 W.; *Jynughur* hills, N. 70 W. Descended the mountain, and at eleven A.M. reached our breakfast tent in the valley.

The whole of the western face of the *Curruckpoor* hills appear to be composed of quartz, thinly covered with light brown clay, intersected with rhomboidal fragments of quartz.

These

These almost screen the strata, which dips to the north-west.

On the summit of *Mowleah* hill are found crystals in quartz : at the base is a stratum of slate, decomposed to such a degree that it is used for whitening and other domestic purposes. The strata is covered with alluvial matter ; part of which, when swept down by the torrents of water, is seen in the ravines below. A vein of fat quartz runs parallel with the stratum.

(*January 12.*) Moved at half-past six A.M., road through a forest. Crossed the *Munkee* nulla, its bed dry, the hills bearing due east ; shortly after crossed an artificial water-course, cut from the *Puchpoor* nulla for the purpose of irrigating the lands. The *Puchpoor* nulla flows from the hills over a stoney bed, which at this time has but little water in it : entered a thick forest with overhanging trees ; passed over the shoulder of some elevated ground springing from the base of the *Belliah* hills ; crossed the beds of several torrents now dry ; entered an umbrageous valley and crossed another watercourse, the road winding along the base of the hills,

hills, which here project a considerable distance, and form into small hillocks that result from the alluvial matter deposited by the torrents which descend from the hills. Cleared another range of hills, and entered another valley ; crossed the *Bugdoor* nulla, which forms the boundary of the *Chandun Bhoka* division, and entered upon the lands of Rajah Cauder Ally and the *Mullypoor* district. Opened a view of the *Kiel* river, having some water in its bed and plenty procurable by digging pits, as in the *Chandun*. Passed *Ramsagorkejoor* nulla ; fell in with the *Anjur* river, which here forms a junction with the *Kiel* ; crossed the *Anjur* river, and encamped in the same grove of mangoe trees where we had pitched our tents four years since, on our return from the southward and survey of the *Chandun* river, thus nearly touching on our former line of march.

(*January 13.*) Halted.

(*January 14.*) Proceeded to the village of *Jummooee*, and from thence to visit the remains of a fort called *Indra Pye*, from its founder, Rajah Indra Dumun. It is situated on an eminence on the high southern road, about five miles  
and

and a half from *Mullypoor*. The fort is square and the walls of brick, each face of the square being about four hundred yards: the circumference of the whole one mile. It is encompassed by a ditch, part of which contains water. After traversing the circumference of the fort we entered at the western face, and immediately on entrance perceived a second fort and a large village in the body of the place. The inner fort is also a square, and surrounded by a ditch, part of which had water in it. It is small in size, and seems to have been the private residence of the Prince. The gateway by which you enter is strewed over with broken bricks. In the eastern angle is an eminence in ruins, built of brick, to which you ascend by the remains of a brick staircase in a winding direction. On gaining the summit you perceive a platform of sixteen feet square, evidently the remains of flooring of an apartment. The remains of a brick wall along the sides are still visible, and the flooring contains bricks of large dimensions, and evidently of high antiquity. Fragments of broken brick are strewed all around this building to a considerable extent, which sufficiently indicate the re-

mains of a palace. The prospect of the surrounding country from this eminence is very grand. The *Ghidore* hills, rising to a majestic height, and clothed with verdure to their summit, with their dark blue tints, are seen to the westward; towards the north those of *Curruckpoor*, which we had now nearly compassed. The eastern view is bounded by the *Mongrar* and *Mahapoor* hills; and to the south, in the distance, are seen the hills of *Chakye*.\*

Nine miles to the south of *Jummooee* is the fort of *Noo Lukha Ghuree*, built by the same Prince: it is situated at the

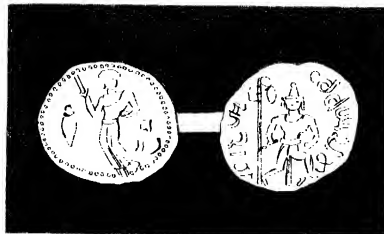
\* From the summit of the *Chakye* Pass there is a fine view of the mountain *Parus Nau'th*, a celebrated seat of the Jeyne worship. This place is distant from *Chakye* about forty miles by the road of *Curruckdeah*, is situated on the south-west frontier of *Bengal* and *Bahar*, in the vicinity of the *Ramghur* hills: it is held in the highest veneration by the *Jeynes*, or *Jainas*, and is visited by numerous pilgrims from the remotest parts of India. *Parus Nau'th*, or according to the Map of the excellent Major Rennel, *Parsonauth*, is the twenty-third deified saint of the *Jeynes*. He is said by tradition to have been born at *Benarus*, or *Kashi*, to have lived one hundred years, and to have been buried on the summit of this mountain.





ॐ नमो भगवते वासुदेवाय  
 नमो भगवते वासुदेवाय

JAYNE FIGURE found in the manuscript of INDRA PUE in the vicinity of the CHIDDER II  
 by Col. Franklin, January, 1870  
 PARIS RAMA.



JAYNE COIN found at SOORI CHURRA, BHATGPUR.



the foot of the *Ghidore* hills, and is esteemed by the natives of high antiquity.

At the fort of *Indra Pye*, which is distant at least fifty miles from the *Jynughur* hills, we discovered, by a singular coincidence of circumstances, another Jeyne figure, which, though far inferior in its dimensions to the former, possessed in its characteristic costume precisely the same features, and is moreover quite perfect. At the bottom of the pedestal, on which the figure is resting in a sitting posture, is an inscription in ancient characters of three lines, and another of two lines at the back, of which the accompanying is a fac simile. The discovery of these Jeyne figures appears to me to be strongly corroborative of that part of my Palibothrean hypothesis, in which I have assumed the prevalence of the Jeyne faith to have obtained at that capital in the reign of *Chandra Gupta*.

(*January 15.*) Moved at six A.M. : road through groves of mowah trees. Enter upon some stony ground, forest on each side, direction due north, very thick forest skirting the *Bheem Bhand* hills, which here run in a direction from north

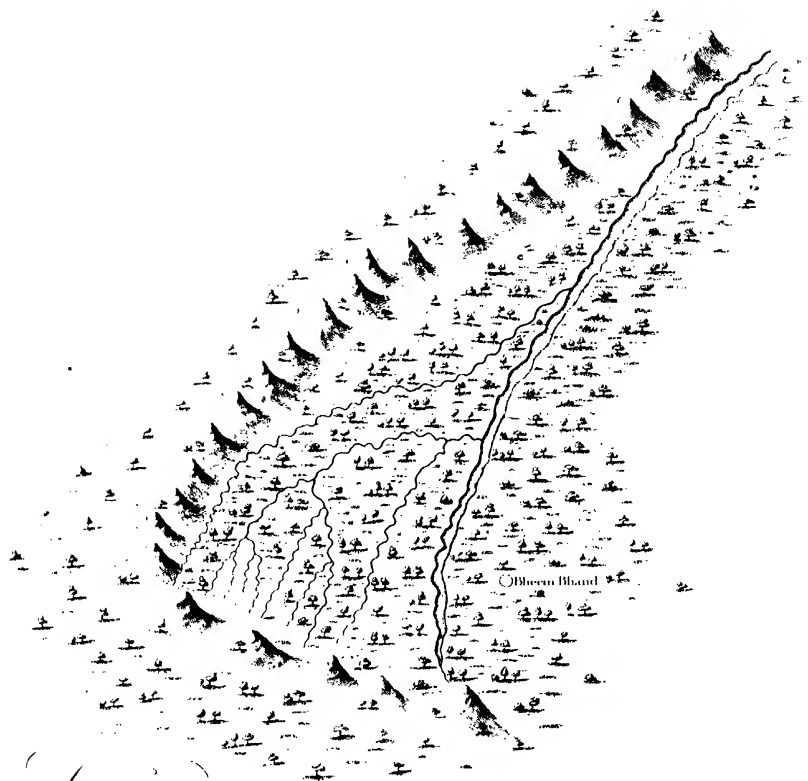
to south : the road becomes elevated, the sides of the hills covered with stunted trees. Reach an opening in the forest, from which you have a commanding view of the hills, the ground constantly ascending. The road winds along the base of the hills through the forest on each side, with trees of pleasing foliage. On the road side we met with some pits, from whence the bog iron is taken : we broke off a few pieces. Near to this we procured some crystallized quartz embedded with iron ore. At this point of the road we had a commanding view of the country, which is overspread with thick forest as far as the eye can reach, the hills rising majestically in the distance. The soil at the base of the hills is strongly impregnated with iron ore ; small nodules are visible on the surface, and the soil red earth or clay. The road continues over elevated ground along the base of the hills. Commence a winding descent, cross a watercourse which descends from the hills, its bed dry and stony ; the soil continues a deep red earth mixed with *conker* or indurated earth. In several places we met with crystallizations imbedded with iron ore, with which the whole surface of this

this part of the country abounds. Enter a magnificent amphitheatre of hills, the bases of which are filled with alluvial deposit : the road over a plain betwixt the hills, the view of which is highly romantic and picturesque, many of them clothed with verdure from the base to the summit, and some large projecting rocks of quartz with vertical strata sufficiently indicative of their primitive nature. On the plain over which we went to the springs are a set of iron-works belonging to Rajah Cader Ally, where they were smelting the ore.

Proceeded on to the hot springs of *Bheem Bhand*, passed a strata of slate in a state of decomposition on the bank of the first spring, the water not very hot, and what is truly singular several fishes were seen on the surface. Entered a narrow passage, from whence you come upon the plain over which the springs flow. Passed another spring trickling across the plain, the water very hot. Passed the shoulder of a small hill, from which the principal springs of *Bheem Bhand* issue : it is covered with stones and stunted trees at the summit, the strata appearing in a decomposed state,  
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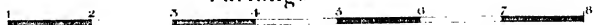
some of them dipping to the north-west, and others vertical. Passed the remains of a small brick building in ruins, formerly the residence of a mendicant, who died there after attempting an establishment, but the badness of the climate soon killed him. Near this place we took up two small Hindoo figures carved in slate. Proceeded on over rocky ground with water trickling through, until we reached the principal spring, running through fragments of quartz of various sizes and forms. This water is nearly scalding hot, so that a man cannot keep his hand immersed for a moment, a large volume of smoke constantly curling round the water. The stones in the bed and sides of the channel are incrustated with a matter apparently calcareous, the bottoms being tinged with green : several of the stones in a state of decomposition, arising evidently from the effects of the water. About ten yards from the principal spring three others run over a gentle declivity, and rush with considerable rapidity over a bed of stones in sonorous murmurs. The water is pure and clear as a diamond, and when cooled, after our walk, afforded us a most delicious draught. It reminded





*Sources*  
*of the*  
**MUTY RIVER**  
*(at)*  
**BHEEM BILAND**  
*) in the*  
**CURRUCKPOOR HILLS**  
*January 1840*

Furlongs



reminded me of the water at the fountains of the *Scamander* near *Troy*, which I had drank near twenty years back. These springs with many others, perhaps to the amount of a dozen, after skirting the hills to a short distance, form the *Mun* river, which pursuing its course through the centre of the *Curruckpoor* hills, subsequently flows by the town of that name, and is finally discharged into the *Ganges* at the *Goorgut* nulla. During our stay at the spring heads we picked up some pieces of fibrous quartz detached in vertical slabs.

At two P.M. we set off on our return to *Gungta*, where we had sent on our tent, the road through the forest, over elevated land, resembling that near the sources of the *Chandun*, near *Barokhee*. Passed over table land, road over elevated ground with thin forest on each side : the resemblance to the high lands of *Barokhee* continued remarkably striking. Passed a ridge of rocks on the left of the road interspersed with trees. From an opening in the forest we had a magnificent view of the valley below and the hills in the distance to a very great extent, the *Deogharah* hill in particular

particular bearing south-east. Commenced the descent of the hill in a very gradual manner: the descent continued and the road narrowed. Crossed a dry watercourse strewn over with quartz, stones, and large slabs of conglomerate, some of fanciful shapes imbedded in the soil. Crossed another watercourse; continued to descend in a winding direction, and entered upon a table land of considerable elevation between the range of hills. Crossed a watercourse, and presently after entered the open country. At sunset we reached our tents at *Gungta*; after a circuit during the day of sixteen miles, and ten miles from the *Bheem Bhand* springs. At *Benhani* hill, near the hot springs, we found nodular limestone, specimens of which we brought away.

(*January 18 and 19.*) At *Milkee* halted. During the three last nights the cold had been excessive: in the morning pieces of ice half an inch thick were perceived in the gurglets and other vessels containing water. The thermometer on the 19th, at nine A.M., stood at the freezing point.

(*January 20.*) *Curruckpoor*. The hospitable Rajah, as usual, came out this morning to meet us, and conducted us



to his capital, having thus exhibited during the whole of our interesting tour every possible mark of attention and respect to the whole of the party, as well as to the camp-followers.\*

Having completed the circuit of the *Curruckpoor* hills, I shall conclude with a few general remarks on the nature of the soil and productions of the country. The outer range of hills is principally composed of quartz; and the inner, besides quartz, produce slate and trap, one sort of which

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\* Whilst at *Curruckpoor* the second time, our friend, Rajah Cauder Ally, presented me with a very curious stone of large dimensions, which had been brought in from the country to the south-east. This stone is about two feet and a half in length by two in breadth, and may weigh about a ton. The stone on being struck with a hammer or any other substance emits a clear, shrill, sonorous tone. It appeared to me not to be what mineralogists term *clink stone*, but rather resembled the *calcophonos*, or sounding stone, of the ancients, as described by Pliny. The want of apparatus and tests prevented its being immediately analyzed. The sounding stone mentioned above is conceived by Mr. Jones, an eminent mineralogist residing in Calcutta, to be a rock composed of almost all minerals, and in his opinion there is no compound stone in the wide circle of the history of fossils that exhibits so many.

is so compact as to equal basalt, and is used by the natives for various household utensils. The strata may be said to dip generally to the north-west. Limestone was formerly procured as *Assoornee*, but by the native report the quarry is exhausted. At present good lime is made at *Bheem Bhand*, near the sources of the *Mun* river; it is brought from the village of *Bunhary*, two cos to the north-west, and is dug out of the earth in nodules.

The climate in these hills is equally hostile to the European as to the native constitution, and consequently there are but few inhabitants. The exhalations arising from the impervious surrounding woods, after sunset, are not only extremely unpleasant but highly obnoxious to the human frame, as they emit a cold and very acid vapour. It is from this, as well as other circumstances, that these hills are totally uninhabitable, save by the hardy tribes of *Koles*,\* *Musahins*, and others (the aborigines of the land), who gain a scanty and precarious livelihood at the risk of their  
own

\* See Appendix, No. III.

own health and lives. The forests are extensive, and abound in various productions. Large saul timbers were formerly brought from the valley of *Bheem Bhand*, but so great a quantity has been expended for the last thirty years, that they are now procured with difficulty. Iron ore is in abundance; damma, or pitch; honey; mowah, from which a spirit is extracted; saba, a fine long grass used for cordage; kussum, a dye; bamboos, and goolas for rafters.

At *Lehatà*, a village at the foot of *Marug* hill, slate quarries of a good quality are found: the place being only twelve miles from *Monghyr* the article has a ready sale. The best species of basalt is found at *Maasumgunge*, eight miles to the south-east of *Monghyr*. The stratum of this stone presents itself in large cubical blocks, slabs of which are cut off by a line of iron wedges forced into the rock. Near *Nowagurrie*, the northern termination of the hills, is a stratum of stripe stone, blue and white alternately, in very large blocks, though of a soft and yielding quality, and would be ornamental in buildings. The stones are many of them rhomboidal in shape, and the dip to the north-east.

(*January 23.*) We reached *Monghyr*, and from thence returned to *Bhaugulpoor* by way of the Tannahs *Jafferunge*, *Himmutpoor*, and *Jangeira*.

(*January 31.*) From *Jangeira* we proceeded on towards *Kankiety* to inspect the forks of the *Chandun* river. Passed a branch of the *Chandun* which falls into the *Ganges* near *Chumpanugghur*; passed the village *Behadurpoor*, in front of which is a spacious talow, or pond, with a rising ground to the south; passed the villages of *Cumroo* and *Tomonie*; crossed the *Chandun*, here about three hundred yards broad, its course north, having but little water in it; crossed another branch of the *Chandun*; passed the village of *Sumreah*, large and populous, and crossed the *Chandun* again at *Mahomoodpoor*. The river here is at least six hundred yards broad, and in the inundations of August 1816 a part of this village with some cattle were swept away by the sudden flooding of the *Chandun* in the night. At nine A.M. reached the village of *Kerownie*, about a mile distant of *Kankiety*, the place of our former encampment in 1815.

(*February*

(February 1.) Crossed the *Chandun*, and shortly after a second time, the bed quite dry. Passed the village of *Gem-gong*, road over paddy field, or rice in the husk, and bad ground. Crossed the *Kekree* nulla, which is a branch of the *Chandun*. Passed the villages *Heera* and *Chuckdereah*. Crossed the *Cuttureah* nulla over a bund or embankment : it extends across the plain to a considerable distance, being flanked with jheels, or lakes, to the south east ; these afford a rich support to the rice fields in the neighbourhood, with which the whole country is covered. At nine A.M. reached the Tannahs *Augurpoor* and *Mohanpoor*. Distance six miles.

(February 2.) Proceeded to visit *Suffie Ghur*, four miles south-east of *Bhaugulpoor*. Near the village of *Tiaoul* is a commanding eminence, situated in the midst of a most luxuriant cultivation and beautiful scenery : the circumference of this eminence is about six hundred yards, and the site of bastions and the outer ditch of a fortification are plainly to be discerned. The place is called by the natives *Suffie Ghur*, and here as at *Gund Lutta*, as mentioned in a former part of this Essay, the surface of the ground in the front, as well as

in the neighbouring groves of mangoe trees, is overspread with a variety of stones of different kinds, cornelians, agates, flints, and a species of beautiful veined stone, pieces of crystals and slabs of calcedony; these evidently indicating the remains of a building of superior order at a remote period of time. In my humble opinion, I should assign it as one of the summer places of the Sovereigns of *Palibothra*. It corresponds in situation in a remarkable degree with the eminence to be seen at *Gund Lutta*, which is about two miles to the southward, and both places were formerly skirted by the *Ganges* which flowed close to them, as is evident from the ancient bed of the river, now visible at the distance of about a quarter of a mile.

Another circumstance, no less remarkable, at the place, was the discovering an ancient copper coin, which I picked up at the south-west angle of one of the bastions. The coin is small, perhaps the size of an English halfpenny: it bears an imperfect and mutilated figure of *Parus Rama*, the sixth incarnation of Vishnu, and evidently of Jeyne extraction.

If,

If, therefore, we couple this discovery of a Jeyne coin with that of the Jeyne figures elicited at *Jynugghur* hills, and the fort of *Indra Pye*, both at a distance of between fifty and sixty miles from this place, as also the one brought from *Kashidi*,\* near *Putterghotta*, at the eastern extremity of *Palibothra*, what a powerful and forcible corroboration will present itself to the mind of a reflecting observer, of the prevalency of the Jeyne religion, and sovereign authority in this part of India, at one and the same period, viz. during the reigns of the royal dynasty of *Bali*, and the flourishing state and immense extent of the city of *Palibothra* at the time of the expected invasion of the Grecian forces under Alexander the Great. The results derivable from the above premises are, at all events, most striking and impressive.

(February 3.) Returned to *Bhaugulpoor*, having thus completed a very interesting tour, the pleasures of which have been enhanced by the recollection, that under a wise  
and

\* From *Kashidi*, the eastern extremity of *Palibothra*, to *Jynugghur*, on the west, the perambulator gave from seventy-six to seventy-eight miles.

and liberal Government, an officer in the performance of his duty may, for a while, be permitted to turn aside from the ordinary path, to gather a few of the flowers of literature and science.



# APPENDIX.

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## No. I.

THE following remarks are extracted from a small pamphlet, which was printed but not published by me in *Calcutta*, in the year 1813, at the same time with some other observations on the valuable work\* of my revered and much lamented friend, Dr. VINCENT, the late Dean of Westminster, which he did not live to receive.

### ADDITIONAL NOTES ON PALIBOTHRA.

FOR the extent of the city and suburbs of *Palibothra* from seventy-five to eighty miles have been assigned by the Puranas, a distance said to be impossible for the space occupied by a single city. So indeed it might, were we to compare the cities of *Asia* with those of *Europe*. The idea of lofty houses of brick or stone, consisting  
of

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\* Remarks on *Susiana*.

## APPENDIX.

of many stories, filled with a number of inhabitants, like those of *London*, *Paris*, *Vienna*, and many others, must not be compared with the nature of the Asiatic cities. To look for regularly built squares, paved and spacious streets, and brilliant illuminations, would be absurd ; but the nature of the houses and method of constructing in the East have already been sufficiently expatiated upon, and I shall now proceed to name several mighty cities, both ancient and modern, the extent of which, I trust, will bear me through my own hypothesis with regard to *Palibothra*, should I even wish to assign for it the extent admitted in the Puranas.

The extent of *Thebes*, *Babylon*, *Nineveh*, *Palmyra*, and *Carthage* are known to every scholar. Those cities were each, respectively, the heads of mighty empires, some of which have passed away in a manner nearly similar to that of *Palibothra*. *Stat nominis umbra !* In modern times the cities of *Delhi*, *Kinnouj*, *Gour*, *Beejapoor*, *Beejanuggur*, *Kalburga*, *Ougein*, and many others in the great peninsula of *Hindoostan*, those of *Nankin* and *Rekin* in *China*, and the great capital of *Jedoo* in *Japan*, afford abundant proofs of the position I have laid down for the probable extent of *Palibothra* and its suburbs, agreeably to the Puranas. To these let the magnificent city of *Syracuse* in *Sicily*, as it stood in the days of the Roman republic, and whose ruins are still to be traced for many a mile, be added ; I should, I may presume, be allowed fairly to have established the probability of my hypothesis, not only by oriental authority, but

but by that of the Greek and Roman writers, and above all by those of sacred writ.

1. THEBES is affirmed by Herodotus to have had one hundred gates, out of each of which a thousand warriors are said to have issued armed for battle. This alone must afford a sufficient proof of the magnitude of the population, of the mighty power of the sovereign, and of the extent and circumference of the city.

2. BABYLON. The walls of the great *Babylon* itself are said by Diodorus Siculus, vol. I., pages 120-121, to have been built by Semiramis, of the extent of three hundred and sixty furlongs, to mark the number of days of the ancient year. If Diodorus may be credited, the future invader of *India* employed in that rash undertaking two millions of men : one stadium was erected every day, till the whole was completed within the period of the year, the length of which the measure of the circumference was intended to represent. In justice to Diodorus, it should be added, that he professes to take this account from Ctesias ; for he subjoins that, in the time of Alexander the Great, these walls were in circuit three hundred and sixty-five furlongs : a circumstance which by no means destroys the credit of that account. It rather serves as an additional testimony of the great attention of the ancients to astronomical speculations, since it was most probable, when they had more accurately fixed the duration of the solar year, the circuit of the city

walls was by some succeeding overiegn enlarged, that the number of furlongs might exactly correspond with the aggregate amount of the days added to the ancient year.  $8+365=43$ .—5 miles English.

3. DELHI. See the former part of this Essay ; but, in addition, it may be remarked, that the moving camp of Jehangier, as described by Sir Thomas Rowe, Ambassador from James the First to the court of the great Mogul, contained a million of inhabitants ; what, then, must have been the population of his fixed residence at the capital ?

4. KINNOUJ, or CUNYACUBJA. The learned Mr. Maurice observes of this city, page 36, Indian Antiquities, that it was inclosed by walls, fifty coss, or one hundred miles, in circumference ; and, in page 42 of the same work, we are told, on the authority of the Ayeen Akbery, that in the beginning of the sixth century, under the reign of Maldeo, it contained thirty thousand shops where beetel-nut was sold, and sixty thousand bands of singers and musicians, who paid a tax to government. This extent of city might reasonably allow a population of two and a half or three millions of souls, giving to each individual only three square feet on which he might erect his habitation. If these positions be admissible, we surely need not cavil at the extent of the city of *Palibothra*, as assigned to it in the Hindoo records.

5. **BISNAGUR—BEEJANUGGUR.** *Beejanuggur was formerly the capital of the Durmha Rajah, called by native historians Ram Raje, and by early European authors Tirimagio.\* This prince was finally subdued and slain in battle by Ali Adil Shah, in a tremendous conflict near the city of Kalburga: with him the Hindoo dynasty expired. But under the Mussulman reign this city was respectable, and even at this distant period its magnificent ruins, scattered over a vast extent of ground, sufficiently attest its former splendour, while its power and riches are corroborated by the history of the Dekan. Of this city, Cæsar Frederic, a Venetian merchant, who was there in 1567, says that it had a circuit of ninety-four miles, and that it contained within it a number of hills and pagodas. These pagodas, in later times, were conjectured by Mr. Emmet to have been without the boundaries of the city; but the able and excellent Major Rennel agrees with the former traveller that they were within the boundaries.†*

*Bisnagur* is mentioned in the Arabian Nights'‡ Entertainments, as a city of very large extent, and the residence of a powerful monarch. But if the learned reader should be startled at the puerile idea of resorting to the Arabian Nights for topographical instruction,

\* See Orme's Historical Fragments, and Scott's Translation of Ferishtah.

† See Rennel's Dissertations.

‡ See the Story of Prince Ahamud and the Fairy Peribanie: Arabian Nights' Entertainments.

tion, it should be remembered, that those tales were not only written in the East, but are now allowed by the ablest European critics to contain many very exact pictures of the religion, manners, customs, geography, and topography of Asia.

6. **BEEJAPORE.** This city, according to the information presented us by the intelligent traveller Major Moore, in his Narrative of the Operations of the Campaign in the Marhatta War, was of immense extent, though he was unable to trace it, from various circumstances that occurred during a hasty visit. The citadel was eight miles in circumference; and the Major's informant added that with respect to the extent, the remains of which are still visible, it would require a complete day to ride round it, so that we may compute it to have been at least thirty-six miles in circumference.

The city of *Beejapore*, as appears by Ferishtah, was built by Ibrahim, who likewise built the fort within the city; but the citadel before mentioned was the work of Ali Adil Shah, one of the sovereigns of the Bhamenean dynasty, who reigned in *Dekhan*.\*

7. To the above documents may be added the celebrated city of **PALMIRA**, the capital of Odenathus and Zenobia, who resisted with

\* For *China*, see *Nankin* and *Pekin*, in Harris's *Voyages* and Lord Macartney; for *Japan*, see *Jedoo*, in Kämpfer; for *Persia*, see *Isfahan*, *Rey*, *Nishapore*, and *Susa*, in Tavernier, Chardin, Kämpfer, &c. &c. &c.; for *Syracuse*, see Polybius and Denon.

with success the Roman arms during a trying and severe conflict, and finally contested with Aurelian the empire of the world. This small strip of fertile land, situated on the verge of the Syrian desert, must, in the time of its grandeur, have been what the ruined cities of Hindoostan now present themselves to our view. The interesting researches of two intelligent English travellers have brought these magnificent ruins to light, and, to use the expression of a master hand, Messrs. Wood and Dawkins have introduced *Palmyra* into Britain.\*

8. In the *Shiraz Nameh*, or History of Shiraz, by a modern author, it is stated, that that city in ancient times constituted one of the gates of the royal palace of *Persepolis*, now called "TUKTH GEMSHEED," the distance of which is thirty-six miles from the modern city of *Shiraz*.

9. Lastly, NINEVEH. This city, when visited by the prophet *Jonah*, who was sent there by Jeroboam, King of Israel, was three days' journey in circumference; and Diodorus Siculus informs us that it was four hundred and eighty stadia, or forty-seven miles, in circumference, and that it was surrounded by a wall and towers: the former one hundred feet in height, and so broad that three chariots

\* See Gibbon's Roman Empire, and an Account of the Ruins of *Palmyra* published by Messrs. Wood and Dawkins.

chariots might drive abreast; and the latter (the towers) two hundred feet high, and amounting in number to fifteen hundred. If, then, the circuit of *Nineveh* embraced a space of forty-seven miles, why might not the mighty city of *Palibothra* and its *environs* extend to the distance of eighty miles in length, the distance assigned to it by the *Puranas*, which, if admitted, will give us the actual distance from *Colgong* to *Surujghurra*.

It may be necessary here to mention, that few of the ancient cities in *Hindoostan* possessed any breadth, or if they did, but little; it does not therefore appear improbable, from the want of uniformity in their streets, and these stretching on the banks of a river, that what was wanting in depth was more than compensated by length, consequently the extent assigned to *Palibothra* and its *environs* of eighty miles, is supported, as I conceive, by the immense size of the city of *Nineveh*.



## No. II.

As a very curious document, I here present my readers with the celebrated conversation that passed between the philosopher Dindamis and Alexander the Great, as detailed in the "*Anonymous Collections*," Londinense, 1668, and the remarks of Palladius. These appear to me not only to throw a considerable light on the doctrines of the Brachmans of ancient India, but to form what may be termed almost a parallel with the tenets of the modern Jeynes. I submit the whole, however, with deference, to the decision of the learned world.

Dindamis, or Dandamis, was esteemed the chief of all the Brachmans, as much excelling the rest in years as in wisdom. He it was that, when Onesicritus came to them with a message from Alexander, reproved Calanus for giving him so rough an answer; and having conferred with the Greek philosopher for some time, on the doctrines delivered by Socrates, Pythagoras, and Diogenes, the Indian readily confessed that they appeared to him to be very wise men. "In one thing only," said he, "I blame them, which is, that they prefer law and custom to nature; which if they did not do, they would never be ashamed of going naked, as we do." Yet this Dindamis was more steady in his resolution than Calanus, for he absolutely refused to visit Alexander upon any terms; and when his messenger told him that their King was the son of Jupiter, that he was master

of the world, and would reward him with great gifts if he listened to this proposal, but would otherwise cause him to be fixed to a cross, he answered, that he did not believe he was the son of Jupiter, neither did he conceive that he really possessed any thing, for if he did he would be satisfied, and not give himself or the rest of the world so much trouble; that as to his gifts, he neither needed nor desired them, and that even his threats made no impression; "for," said he, "if he should put me to death, he will only release my soul from this old decrepid body, which will then pass into a freer and quieter state, so that I shall suffer nothing by the change."

Alexander had so high an opinion of the wisdom of the Brachmans, that instead of resenting the answer which Dindamis had sent him, he admired the courage and steady resolution of the man; nay, he carried his admiration so far as to write to this Brachman, acquainting him that he heard so many extraordinary things in relation to the wisdom of their doctrines and their singular manner of living, that he was desirous of learning from him what their notions were, and what their manner of life. If he found that excellency in them which was reported, he was content to become his disciple.

This condescension of Alexander, as it was very singular, so it had as remarkable an effect; for Dindamis no sooner received the King's letter than he wrote him a long epistle, so curious in itself, so full of extraordinary facts, and withal so agreeable to his character, that I conceive the transcribing it will afford no small satisfaction to the reader, inasmuch as it contains a clear and better account of those

those philosophers than, for any thing I know, is yet extant, and therefore, though the epistle be long, I shall give it the reader entire, without the least variation. Thus, then, it runs.\*

“ Alexander : The desire you discover of being acquainted with  
 “ wisdom, inclines me to think that you ought to be already ranked  
 “ among wise men. There is nothing that hinders me from regarding  
 “ you as such, but your immoderate passion for subduing mankind  
 “ and commanding the universe. The true philosopher learns to  
 “ conquer himself and submit to the law of reason without re-  
 “ luctance ; but your character, and above all, your immoderate  
 “ ambition, is an invincible obstacle to this. You desire to be  
 “ instructed as to our manners and customs : I dare not under-  
 “ take this, because I am conscious to myself that I have not a  
 “ talent for speaking, and that your course of life, and the continual  
 “ exercise of arms, will not allow you time to hear me. Yet I will  
 “ not wholly refrain, since you so earnestly desire it ; but do not  
 “ expect that I should flatter you. We are a plain sort of people,  
 “ and know not how to colour or disguise things.†

“ The life of the Brachmans is equally pure and simple : that of  
 “ pleasure, which seduces the rest of mankind, has no charms for us.  
 “ Reason is the sole guide of our desire. Always satisfied with  
 “ the state we are in, we never so much as murmur at any accidents

I 2

“ that

\* See Palladius, de Gentibus Indiæ, folio Collection Harris's Voyages.

† Anonymous Collections, Londinense, 1668.

“ that befall us. Indifferent to nourishment, we know not so much  
“ as what delicacy means : our tables are only furnished with such  
“ roots and herbs as the earth produces in herself ; without trouble,  
“ without toil ; and hence it is, that we know nothing more of diseases  
“ than what we are taught by the pains and complaints of others.  
“ That pure joy which reigns in our breast is never disturbed but  
“ by the sense we have of other people’s miseries. An absolute  
“ equality renders every one of us independent, and banishes from  
“ amongst us envy, jealousy, ambition, and malice.

“ We have no courts of judicature, because we do nothing that is  
“ amiss ; and our strict regard to justice hath exempted us hitherto  
“ from those severe laws, by which crimes are punished among other  
“ people. We are even afraid that the introducing of them should  
“ awaken the notions of those evils which they are intended to pro-  
“ hibit. The sole law amongst us is not to violate the laws of  
“ nature. By avoiding all reproach, we are not exposed to the  
“ necessity of pardoning others, in hopes of being treated by them  
“ with the like indulgence ; much less do we purchase pardon or  
“ impunity by the force of money : a sort of tenderness produced by  
“ avarice, and which renders the judge more guilty than the criminal.

“ Amongst us idleness is most rigorously chastised. We dread  
“ pleasure as the source of weakness ; we love that sort of  
“ labour which exercises the body, but we detest that which springs  
“ from the desire of gain. Our occupations tend only to procure  
“ the necessaries of life ; we abhor all other views, and regard them

“ as the fountain of evils. In our fields we have neither bound nor  
 “ limits, nor any thing that can constitute property : we are con-  
 “ vinced that this is an usurpation directly contrary to the laws of  
 “ nature ; every one therefore takes what he pleases, and what the  
 “ earth bountifully produces for the service of us all. We let the  
 “ birds fly quietly in the air, the beasts feed peaceably in the fields,  
 “ and the fish are unmolested by us in the waters. We possess all  
 “ that we can wish because we desire no more than we want. There  
 “ is nothing we dread so much as that insatiable desire of acquir-  
 “ ing property, which creates a thousand wants in the heart of man,  
 “ and renders him daily poorer in proportion as his wealth increases.

“ We warm ourselves in the sunbeams ; the dews refresh us ; we  
 “ wash in the rivers ; we eat the herbs and the roots which the  
 “ fields produce. The earth serves for our bed ; cares never disturb  
 “ our sleep ; peace of mind preserves our thoughts always free.  
 “ Our independence delivers us from fear and from subjection of  
 “ every kind. We look upon each other as brethren whom nature  
 “ has made equal, and as the children of one supreme God, our  
 “ father, who ought therefore to share alike the inheritance he has  
 “ given us. We are ignorant amongst us as to the art of destroying  
 “ forests and breaking rocks to pieces, to build houses : while nature  
 “ has formed caves\* for that use, there we neither fear winds, rain,  
 “ cold,

\* Caves, or excavated chambers, are to be met with in all parts of Hindoostan.  
 Many of them are curious and of singular construction, especially those on the Island

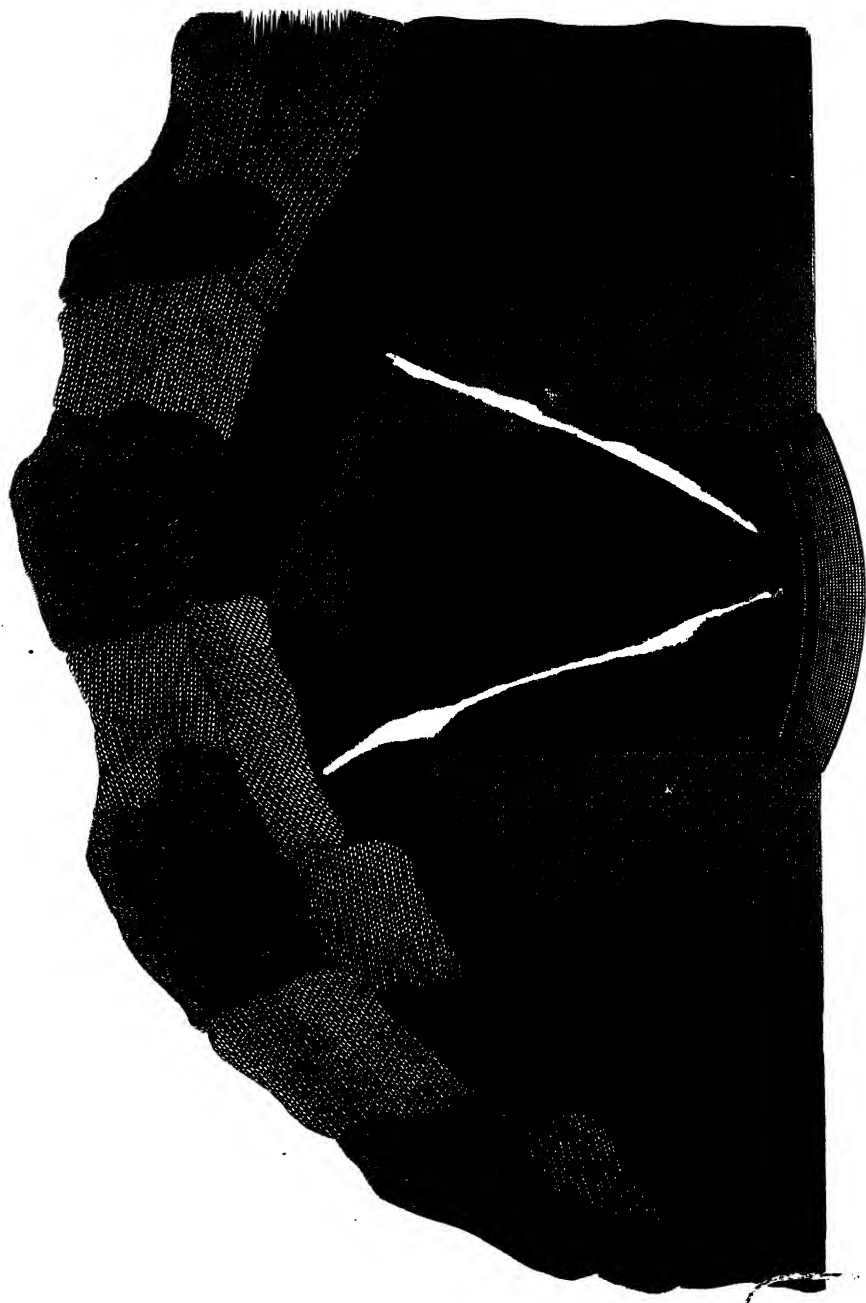
“ cold, heat, or tempests. These natural habitations are our dwellings while we live, and serve for sepulchres after death.

“ We

of Salsette to the north of Bombay, and at Elloura, near the city of Dowlatabad in the Dekhan. The caves of Salsette are highly spoken of by travellers, for their gigantic dimensions and their beautiful sculptures; but the latter, in the Dekhan, which Mr. Thevenot affirms to extend to a distance of six leagues; that traveller says that they amount to several thousand, and are rudely executed. The learned Major Rennel conjectures them to be of very early Hindoo origin, and I have no doubt but many of them are Jeynes. The caves at Putterghotta, a place about twenty-four miles east of *Bhaugulpoor*, on the banks of the *Ganges*, and opposite to the mouth of the *Cosi* river, are no less curious. These caves or excavated chambers I have already assigned as the *Cuttra*, or excavated chambers, described by *Ælian* as appertaining to the royal city of *Palibothra*, and adjoining to the range of palaces of the sovereigns which were situated in the magnificent amphitheatre of the *Kashdi* hills, about a mile and a half inland. The chambers at *Putterghotta* appear to me to resemble the caves described by *Pococke* and other travellers in *Upper Egypt*, and in *Ethiopia*. Amongst others, the celebrated *Bruce* has observed, when speaking of the *Troglodytes*, or *Cushite* shepherds of *Upper Egypt*, that “ from whatever reason these wonderful caves, which are still to be seen, could have been erected, it is certain that the *Cushites*, with unparalleled industry, and with instruments unknown to the moderns, formed for themselves commodious and wonderful habitations, in the heart of mountains of granite and marble, which remain entire at this day.”\* So far Mr. *Bruce*: and it may be remarked, in like manner, the excavated chambers at *Putterghotta* remain a monument of singular industry and application in those who formed them. The principal chamber at *Putterghotta* is called by the natives *Bedeä Soorung*, or the “ Chamber of Science,” and is fifty-one feet in length by nine in breadth, and eleven in height; it is excavated out

\* See *Bruce's Travels*, quarto edition.







" We avoid in our dress whatever has the least appearance of soft-  
 " ness or luxury: leaves, or the bark of trees, cover what in decency  
 " should not be exposed. Our women are not allowed to adorn  
 " themselves like the rest of their sex; and even if they were per-  
 " mitted, their sentiments would hinder them from making use of  
 " that permission, persuaded as they are that vain and gaudy attire  
 " is rather troublesome than ornamental, and that all the art in the  
 " world cannot add to beauty, or supply the want of it. All such  
 " pains, therefore, are either thrown away, because they do not  
 " correct defects; or criminal, because they would improve the work  
 " of an all-wise Creator. Such as our women are by nature, they  
 " merit all our reflection; and we never hear named among us  
 " the crimes of incest, adultery, or other infidelities, which dis-  
 " honour nature and violate the conjugal tie. Peace and quiet rule  
 " always

out of the solid rock, and is a dark grey granite approaching to black. On the left  
 hand side, near the entrance, is a vein or stratum of red granite, which has a singular  
 appearance. Adjoining to this is another chamber, dedicated to Byroo,\* who is known  
 to be a Jeyne deity. This chamber is twenty feet in length by three in breadth, and  
 twelve feet high, and is composed of the same kind of granite as the former. The  
 caves appear of the highest antiquity, and are most probably some of those which  
 Dindamis has described in the foregoing page. They are situated about one half way  
 up the mountain *Bullaishur* (overhanging the river), which has been described in the  
 First Part of *Palibothra*. In the rocks close to the river side are various inscriptions  
 cut in the stone.

\* The accompanying sketch, or vignette, of the Chamber of Byroo, is taken from a drawing made  
 the spot in 1816.

“ always our society: the bare thought of killing a man fills us with  
“ horror. We never provoke strangers: we know not how to  
“ handle arms. It is mildness, and not force, by which we main-  
“ tain a good understanding with our neighbours. Fortune is our  
“ only enemy: with her only we contend; and, generally speaking,  
“ the blows she aims at us fall best on us. Attentive as we are to do  
“ nothing that may expose us to mischief, we have few evils which  
“ we can justly complain of. Death troubles us only when we are  
“ taken off immaturesly; otherwise, the father attends not the funeral  
“ of the son, and we consider it as the lot of nature, whenever it  
“ befalls us. We never attempt to raise pompous monuments, which  
“ seem to insult the relics which they cover: for what more vile,  
“ more wretched, than the miserable remains of a disfigured corpse,  
“ destroyed by the flames that it might not pollute the earth.”

When Alexander had heard the report of Onesicritus, whom he  
had sent to him, that neither promises nor threats would induce  
Dindamis to come to him, he was the more desirous of seeing one  
who, though naked and old, was able to overcome the conqueror of so  
many nations. He went, therefore, with a few of his friends, to the  
wood where the philosopher was, and when he drew near it, alighting  
from his horse, laying aside his crown, and every thing that had an  
appearance of pomp or shew, he went alone to the old Brachman,  
and sat himself down at his feet. “ God save you, Dindamis,”  
said he; “ I am come to you, because you refused to come to me,”  
“ And to what purpose do you come?” said he: “ What is there in our  
“ solitudes

“solitudes that you can desire to carry away! What you want  
 “we have not; and what we have is not necessary to you. We  
 “honour God, love man, neglect gold, and condemn death: you,  
 “on the other hand, fear death, honour gold, hate man, and con-  
 “demn God.”—“Teach us,” replied Alexander, “some of your  
 “wisdom. They say that you are full of divinity, and that you  
 “often confer with God himself: now, I would willingly know in  
 “what you excel the Greeks; in what you are better; in what wiser  
 “than other men.”—“And I,” returned Dindamis, “would wil-  
 “lingly bestow on you what I have received from God, but that I  
 “know your bosom affords not room for such a gift. Thy mind is  
 “filled with vast desires and insatiable avarice, and a diabolical thirst  
 “of empire; all which fight against me, who would endeavour to  
 “extract them from your breast. You are desirous of going to the  
 “ocean, and after that would conquer the other part of the world,  
 “to satisfy those desires, which would afflict you with sadness when  
 “you had no more to conquer. How then is it possible I should  
 “content you, who, if all the world were subjected to your service,  
 “would not even then be at rest? You are made much less than the  
 “world, and yet you would conquer all, and obtain whatever man-  
 “kind possess; but, after all, you could have no more than you see  
 “me lying on, or I see you sit upon. The case would be exactly  
 “the same if we should remove from hence, for you and I would then  
 “be still equal in our possessions. I desire only to use the elements  
 “of air, water, and earth, as other men use them; and therefore

“ whatever I have, I justly possess : for if you were possessed of all  
“ the rivers in the world, you could only drink water from them as  
“ I do. If you will but learn wisdom of me, you will want nothing ;  
“ for he has all who desires no more than he has. It is desire that  
“ is the mother of poverty which, without knowing the proper  
“ remedy, you seek to cure : for he never seeks to possess all things  
“ will never find what he seeks ; and meeting with no rest in what he  
“ possesses, but expecting it from what is yet to be possessed, he  
“ still excruciates himself more and more. You will have the  
“ greatest wealth possible, and enjoy it with the utmost pleasure,  
“ if you would live thus with me ; for if you could taste the wisdom  
“ I teach you, you would possess all the riches I have. *The*  
“ *heavens serve me for a canopy, the earth is my bed ; I drink out of*  
“ *the river, and the field here supplies me with food ; I do not eat*  
“ *other animals, like a lion, neither do the remains of other animals*  
“ *consume in me, and so make my body their sepulchre ; but I feed*  
“ *naturally upon fruits, as on the milk my mother gave me. But*  
“ you are desirous of knowing what it is I possess more than other  
“ men, and how far I am wiser. I live, as you see, agreeable to the  
“ manner in which I was created : I live as I came from my mother’s  
“ womb, without riches, and without care. I know what God has  
“ done, and I know what will be done by him. You, on the other  
“ hand, are amazed at the prediction of things to come, because  
“ you understand not the works of God, which he sheweth you every  
“ hour ; such as famine, plagues, wars, drought, rains, and fruitful  
“ seasons ;

“ seasons ; all which I know how, whence, and to what end they  
 “ come.”

All this Alexander heard patiently, and without the least displeasure ; he answered therefore the philosopher thus : “ I am thoroughly  
 “ sensible of the truth of all you have said ; for, descending from  
 “ an holy race, thou art here conveniently situated, where, without  
 “ any trouble, thou enjoyest with the greatest pleasure the whole  
 “ circle of thy day, and possessest all the riches of nature, in a  
 “ perfect and uninterrupted peace. I, on the other hand, live  
 “ in the midst of tumult and of toils ; for much I fear even those,  
 “ who by their office ought to defend me from fear : and seldom raise  
 “ the apprehensions of my enemies so high, as those I have of my  
 “ friends ; for I am daily in greater dread of their treachery than of  
 “ the force of my foes. Thus, between the necessity of having  
 “ guards for my safety, and the dread that these very guards may  
 “ deprive me of safety, I live in perpetual anxiety. My days are  
 “ spent in distressing and destroying other people, and in the nights  
 “ I am filled with terrors and suspicions, lest by some sudden and  
 “ secret enemy I should be cut off myself. If I put to death those  
 “ I fear, I become hateful ; if, again, I am mild and gentle, I am  
 “ contemned : and how, out of such a variety of dangers, I shall be  
 “ able to snatch myself, I know not ; for if I sought to quit the world,  
 “ and to live with you in the deserts, it would not be in my power.  
 “ It is impossible for me to quit the station I am in, and therefore I  
 “ hope that this will excuse me to God, who placed me in this station,

“ and made me what I am. But thou, O wise and good man, who  
“ have heard my complaints, and soothed my griefs by the wisdom of  
“ thy words, dissuading me from war and battles, be pleased to  
“ accept the gifts I offer; and do not contemn me so far as to reject  
“ the tribute I bring to thy wisdom.”

• As he spake these words, the slaves, who waited with the presents, brought them in, and spread abroad great variety of gold and silver vessels, which in themselves were exquisitely wrought, together with large quantities of oil and bread. At the sight of all this Dindamis could not help smiling. At last he delivered himself thus: “ Who do you think could persuade the birds that haunt these  
“ woods to the use of gold and silver to sing the better for it? or,  
“ if this you conceive impossible, why should you judge me to be  
“ worse than they? why should I accept from you what I cannot  
“ either eat or drink? why should I take what I can make no use  
“ of? why retain under my care what cannot contribute to my  
“ benefit, so bind and ensnare myself, who have hitherto been free?  
“ I desire not to purchase, in any shape, what in these solitudes I  
“ cannot sell; God bestows upon me here fruits on every side,  
“ which I pull and eat freely. God sells men nothing for gold;  
“ but he ever bestows his wisdom freely upon such as are able and  
“ qualified to receive it. I am covered with that garment with  
“ which my mother brought me forth. The air I freely breathe,  
“ and esteem my limbs at liberty while unrestrained by any gar-  
“ ment; and honey cannot be sweeter to the taste, than whatever,  
“ from

“ from the relish of hunger, I eat and drink. If these cakes were  
“ good before, *why were they exposed to the fire? For my part, I*  
“ *suffer not that element to touch what I eat; any more than in the*  
“ *flesh of other animals, I choose not to eat at second-hand what they*  
“ *have eaten before.* Take then away these cakes that are baked;  
“ but, that I may not seem to despise every thing you offer me, I  
“ am content to accept ~~this~~ oil.”

Dindamis having said this, immediately rose; and going into the wood, gathered up a considerable quantity of dry sticks, which having rived in a heap, he set fire to them; and then, turning to Alexander, said: “ The Brachman hath all things and enjoys  
“ abundance, because he enjoys all he desires.” Then pouring oil into the fire, when it burnt up very fiercely, he sung an hymn to God, the immortal giver of all good things, thanking him for the manifold gifts he had bestowed; which things when Alexander had seen and heard, he went away astonished, causing all his gifts, except the oil, to be carried back. At the same time Dindamis gave him many other pieces of sound advice, desiring him to remember that the Brachmaus were such as himself and not such as *CALANUS*, whom they esteemed the worst of men, for having deserted their society to *... race the manners of the Greeks.*

## No. III.

*Historical Remarks on the Reign of Rajah Inder Dumun,  
and the Fort of Jeynugghur, near the Kieul River, in the  
Division of Salemahad.*

(Extracted from the *Herbuns Puran*, 154th Adheeah or Section. Translated from the Persian.)

IN the *Sut Jog*, or earliest age of the world, Rajah Inder Dumun reigned over the country in the neighbourhood of the *Hunscote Hills*, or *Surung*, now called *Jeynugghur*, in South Behar. He there dug a tank, or reservoir of water, to the depth of half a jojan (about two miles), and also dug seventy-two other tanks in the vicinity of his capital. This Rajah was of the royal race denominated *Suruj Bun* or *Suryah Bun* (or Children of the Sun). It is related that in the *Duypur Jog*, or third age of the world, Crishna, in concert with Indra, god of the firmament, ordered Vishwa Karma, the celestial architect, to build *Duwarka* in *Guzarat*, and to bring from the hills called *Hunscote*, now called *Ghidore Hills*, the earth, stones, and gold that was contained in the bowels of those hills; "for at *Duwarka*," said the divine Crishna, "I will henceforth take up my abode." Vishwa Karma, agreeably



agreeably to the orders he had received, brought away the earth, stones, and gold from the *Hunscote* Hills and built *Duwarka*.\*

To his residence at *Jeynugghur* the Rajah Inder Dumun brought various idols, and worshipped them. In the reservoirs before mentioned the Rajah ordered the most beautiful flowers in the world to be planted, and, amongst others, the blue, red, white, and yellow *puddum*, or lotos, which grow there in abundance at the present day. This Rajah moreover caused the image of Juggharnauth to be carried to its place of abode on the sea-coast of *Orissa*, built a temple for its worship, and fixed it there. A Brahmin questions a *Moonee*, or inspired writer, in the following manner: “ In what *Jog* “ did Rajah Inder Dumun flourish, and over what country did he “ reign? Relate, Oh Mah *Moonee*, these particular circumstances “ to me.”

Jey Moonee replied, “ Oh, zealous admirer of Brimha, you “ have asked me a proper question of former and past times: “ you did right in so doing, by hearing which you will be freed “ from all your sins, and be beloved by every one. In *Sut* “ *Jog*

\* A celebrated place of worship, to which the Hindoos perform pilgrimages. It is in the province of Guzarat, and, agreeably to the fable, is the metropolis of the god Crishna, who built it in commemoration of a victory obtained by him over the giant Kansir, as described in the *Mahabarut*, or Poem on the Celestial Wars.—See the Author's translation of *Rajah Camarupa*, written near thirty years since.

“ *Jog*\* Inder Dumun was a Rajah of the race of Suryah Buns, or  
 “ descendants of the sun : he was a pious prince, just and true, and  
 “ beloved by his subjects. He reigned over *Hunscote*, on *Majha*  
 “ *Dees* (south Behar), and the provinces of *Malwah*, *Awntadees*, and  
 “ *Dekhan*, and was possessed of great power and authority : he  
 “ received the best education, and was skilled in eighteen different  
 “ languages ; was a master of the sciences and recondite learning.  
 “ In battle he was courageous and animated, and led on his soldiers  
 “ to victory ; he distributed immense sums in charity, and to the  
 “ Brahmins also he gave largely for the performance of their sacred  
 “ duties and the worship of *Bhagwaun* (that is, the Supreme Being).  
 “ After a long and glorious reign he suddenly disappeared,† and  
 “ is now venerated as a Dewtah.”‡

\* *Sut Jog*. The world, according to the Hindoo mythology, is divided into four  
 ages, viz. *Sut Jog*, *Tirtha Jog*, *Dwypur Jog*, and *Kali Jog*, which answer in a  
 remarkable manner to the four ages as described in Ovid's *Metamorphoses*, viz. gold,  
 silver, brass, and iron. The present is *Kali Jog*.

† The expression in the original is, he “ *was dissolved, or became water*.”

‡ This term properly used implies a deified hero or monarch after death, as seen  
 by the learned WILFORD, who in his admirable essay on Egypt and the Nile, observes  
 that “ the Dewtahs were mere mortals, whom the Supreme Being was pleased to endow  
 “ with qualities approaching to his own godlike attributes, and that the Hindoos in  
 “ general performed acts of worship to some of their ancient monarchs and sages, who  
 “ were deified in consequence of their eminent virtues.”—*Asiatic Researches*, vol. iii.  
 page 374.

## No. IV.

*An Account of certain Tribes inhabiting the Jungle Terry District, especially in the Curruckpoor Hills, with their religious Institutions, Customs, and Manners.*

(Translated from the Persian.)

THE inhabitants of the *Jungle Terry*, who are, I conclude, aborigines of the ~~land~~, differ in their appearance to the people in other parts of India. ~~They~~ are generally of the middle size, well-proportioned, and exceedingly ~~black~~ in their complexion, with thick lips and black hair; they are easily distinguished from the interlopers, who have come from the banks of the *Ganges*, or distant provinces, to settle amongst them.

The accounts of some of the tribes who inhabit the *Curruckpoor Hills* I received from natives who live near them; they are named as follows: Kole, Musahir, Purgah, Bunwar, &c.

## KOLE,

Is a tribe who worship Ram Thakoor. No Hindoo will drink of water any of this tribe may have touched. They marry in their own cast, and carry the bridegroom on their own shoulders: women, and men join in the wedding, but the mother of the bridegroom never attends the marriage ceremony. They play upon the *Dhole* (or drum).

drum). When any of this cast die, they either burn the body, agreeably to the usage of the Hindoos, or throw it into the river ; on the fifth day they all shave their beards, &c., and sacrifice a goat and feed on the flesh, after which the obsequies are deemed complete.

When a child is born, after the fifth day they shave their heads and bathe. On this occasion they make rejoicings, and indulge in liquor to excess ; the child is then named, and they again indulge in spirits, men and women promiscuously.

They eat the flesh of cows, buffaloes, goats, and fowls, whether they have been killed or die a natural death.

They will partake of victuals with a Hindoo, but ~~not~~ with a Mussulman.

They have no regular calling, but maintain themselves chiefly by collecting the pulverized iron ore from the hills, and assisting at the smelting-houses, as we found to be the case at one of Rajah Cauder Ally's founderies.

### MUSAHIR,

A tribe who worship Rama Deotah. They make in their houses a platform of clay, which they call *Serrah* and *Pindah*, where they perform poojah after the following manner. They first kill a goat with a sword, and this together with milk and strong liquor they offer to the Deotah. They also offer up hogs and fowls, in the same manner ; and if liquor be not at hand, they offer milk in its stead.

There

There is a person amongst them to whom the priesthood is assigned ; they call him *Bhugut*. The Deotah Rama is supposed to come upon the head of this said priest, and require poojah to be performed : they then, as before, sacrifice hogs, goats, and fowls, and place them before the Bhugut, who drinks the blood of these animals, and goes away.

They then altogether make a feast of the animals killed, and drink the spirits. The Bhugut (or priest) is held in great veneration by the tribe.

They marry in their own cast, and the bridegroom is carried upon men's shoulders, and they play upon the *Dhole* and *Mundrah*. The bridegroom wears a yellow garment on the day of marriage ; the company all sing and dance at the wedding.

Adultery, if committed with any of the tribe, is not punished ; but if it be committed with a stranger the woman is to be expelled from the society, and never taken back again.

When a person dies the eldest son of the deceased sets fire to the pile ; or if not burnt, the body is thrown into the river.

On the tenth day after the death of a Musahir, the males of the family shave their heads and beards, &c., after which they invite their relations, and feast together.

On the birth of a child, after the sixth day they shave their heads and beards.

They drink water with the Hindoos who are Bramins, but do not partake of it with shoemakers, domes (or mat-makers), and washer-

men. They eat every kind of animal, *viz.* buffaloes, cows, &c. &c. ; they will also feed upon the cow if it dies a natural death, but they never kill a live cow. Both men and women work very hard to obtain a livelihood.

A widow on the death of her husband is allowed to marry again, but in other circumstances they act in the same manner as other Hindoos.

### PURGHA,

Is a sect of Rajpoots called *Pelwar* : they worship *Hedyah*. To this deity they offer all kinds of flowers, fruits, and ~~pa~~ leaves (a creeper which the natives eat with the beetul-nut), milk, rice, and sweetmeats. They make a terrace at their own houses, which they call *Usthaun*, where they perform their ceremonies.

They eat the flesh of goats and deer, like other Hindoos. At their weddings the bride is carried in a palanqueen, or on horseback. They play upon all kinds of musical instruments.

When a person dies, they burn the body and throw the ashes into the river, and after the tenth day they shave their heads and beards, &c., and invite the Bramins to a feast ; the obsequies are then deemed complete. If a woman commits adultery, even with her own tribe, she is excommunicated. A widow may marry again. When a child is born they perform the customary ceremonies of the Hindoos. All Hindoos will drink water with this sect. They are laborious, and earn their livelihood by husbandry and agriculture.

## BUNWAR,

A tribe of Hindoos: they worship Kalee; in their houses they make a *chaboature* (or terrace), which they call *Serrah*. They worship with flowers, the leaves of a creeper called pawn, fruits, rice, &c.; they also place on the terrace tobacco, *ganja* (an intoxicating herb), *târee* (a liquor taken from the tar and date trees), and offer the whole to the deity; they also cut off the head of a hog, and give the blood to the goddess to drink. The fruit and liquor is eaten and drank by the votaries. The Bhugut, or officiating priest at the *poojah*, is clothed in *white*, and the deity is supposed to come upon his head, when the surrounding spectators pay him great respect.

They intermarry with their own cast, and at the wedding they carry the bridegroom in ~~their~~ laps, singing and dancing, and making a great noise. Widows are permitted to marry again. If any woman commits adultery with one of her own cast she may be pardoned and taken back again, but if she commits it with a stranger she is excommunicated. The dead body is burnt by the eldest son of the deceased, and the ashes thrown into the river: after thirteen days they shave their heads and beards, and then the obsequies are complete. On the sixth day after the birth of a child they become purified. They eat all animals, with the exception of the cow and bullock: they offer eggs to Kalee. No person of respectability will drink with them. Bramins will attend at the weddings and funeral ceremonies of this cast, but not with the others.

There

There are several other tribes, whose manners and customs resemble those already described. In general they are of a humane and cheerful disposition, and both sexes are remarkably bashful. In conclusion, it is but justice to mention that the inhabitants of the *Jungle Terry* have a just regard to truth: they are never known deliberately to utter a falsehood, and would sooner die than do so; a pertinacious adherence to which mode of acting may indeed be deemed the principal characteristic of the tribes who inhabit this singular and widely extended district

THE END.



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